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# MISSIONS

*An International Baptist Magazine*



*In This Issue*

*By Wilbur Nelson*

## THIRTY LASHES AT THE WHIPPING POST

THE EXTRAORDINARY STORY OF A BAPTIST  
PREACHER ANCESTOR OF ABRAHAM LINCOLN

Volume 25

Number 2

## LOOKING AHEAD

*Features to appear in forthcoming issues*

### THE BAPTIST WORLD CONGRESS

Articles about Germany, the German Baptists, the Congress Program, beautiful pictures, and other things related to the World Congress in Berlin

### ARE YOU MARRIED?

Romance and adventure in six happy marriages in West China. You should see the bridal pictures! By Dryden L. Phelps

### WILL THEY BE THROWN INTO THE STREET?

What the big Golden Gate Suspension Bridge, now under construction, may do to an important Baptist mission project in San Francisco. By Charles Shepherd

### WHEN IOWA WAS MICHIGAN

It sounds impossible, but Coe Hayne makes clear that it was so in the days when a Baptist State Convention was organized in a log cabin. Four well-illustrated feature articles, of which the first appears in this issue

### FUNERALS IN SNOW AND THE TEMPERATURE FORTY BELOW

Winter in Montana and what it means for a colporter-missionary who has a funeral service. A vivid, human interest story by Kathryn Millam

### RE-THINKING HOME MISSIONS

A year ago we had the Laymen's Foreign Missions Inquiry Report. Now comes an informing analysis of the new program of home missions. By Dr. Jay S. Stowell

*These are only a few of the good things scheduled for early publication in MISSIONS. Do not let your subscription expire*

## WHO'S WHO

### In This Issue

*Charles Durden* is pastor of the First Baptist Church of Omaha, Neb., and a member of the Commission on Reorganization.

*E. H. Giedt* is a missionary in South China, in service since 1919.

*R. L. Howard* is Associate Secretary in the Foreign Department of the Foreign Mission Society.

*F. L. Meadows, M.D.*, is a medical missionary in Mexico.

*Wilbur Nelson* is pastor of the First (John Clarke Memorial) Baptist Church of Newport, R. I., and a successor of Rev. Obadiah Holmes, of whom he writes.

*Joseph Novotny* is a professor in the International Baptist Seminary at East Orange, N. J.

*D. F. Perron* is a missionary in the Philippines, in service since 1931.

*E. M. Poteat, Jr.*, is pastor of the Pullen Memorial Baptist Church of Raleigh, N. C.

*A. F. Ufford* is a missionary in East China, in service since 1905.



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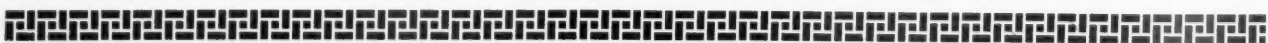
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## QUESTION BOX

NOTE.—Questions are taken from all pages and occasionally include advertisements. The contest is open only to subscribers.

1. What was found in a waste-basket of rubbish?
2. What Burma missionary is now in Puerto Rico?
3. Where is a medical student also pastor of a Baptist church?
4. What happened on December 6, 1492?
5. What was organized with 3 members and promptly grew to 17?
6. Where did a victrola make a tremendous hit?
7. How much mileage is represented by 75 Chinese li?
8. What is scheduled for March 11th-18th?
9. Who died October 15, 1682?
10. "Safety lay in quick action." Who wrote this?
11. What two Baptist societies were united in 1914?
12. Who is Hilario Lamera?
13. What church was incorporated July 19, 1876?
14. What is a bolo?
15. Who lives in Royal Centre, Indiana?
16. What has in it "the power of a moral indignation worthy of a Hebrew prophet"?
17. What do the figures 104,696 represent?
18. What people make a great deal of birthday celebrations?

### Prizes for 1934

For correct answers to every question in all issues, January to December inclusive, a prize of a year's subscription to *MISSIONS* or a worthwhile missionary book will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given. Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and one prize will be awarded. All answers must reach us not later than January 1, 1935, to receive credit.

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Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed. Send both the old and the new address when requesting change.

# MISSIONS

An International Baptist Magazine

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

Publication Office, 10 Ferry Street, Concord, N. H.

Executive and Editorial Offices, 152 Madison Ave., New York City

Vol. 25

FEBRUARY, 1934

No. 2

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## The Reorganization Commission in Chicago

*A statement about the Commission,  
its work and its tentative report*

By CHARLES DURDEN

THE Commission met in Chicago for several days prior to the meeting of the Board of Missionary Cooperation. Up to the time of coming to Chicago no votes had been taken upon any question nor had any decisions been reached. It has been the purpose from the beginning to hear every voice desiring to be heard and to seek opinions from those in a position to know regarding the questions that have been referred.

Since Northern Baptist Convention resolution required that a tentative report be made in Chicago regarding the recommendations in contemplated making, the Commission was forced to break into its methods of working so as to present a report. This report, however, was in no sense a report of findings or of recommendations, but was intended only to indicate directions in which the mind of the Commission is moving and to seek all the

light possible from those who were present at the Chicago meeting. The Commission said in its report: *"We have reached no final conclusions. We are still open-minded, and we solicit your constructive suggestions as we continue to work toward a final report."* Not all of the matters referred to the Commission were considered in that report. However, the following questions were dealt with:

1. Regarding annual meetings of the Northern Baptist Convention, the Commission reported that for the present, in view of important questions before the denomination, it believed no change should be made. It did, however, suggest that plans should be made two years in advance regarding the place of meeting. It is unfortunate for two conventions to be held successively in the same part of the country. The convention should have a more scientific plan distributing its meetings throughout the years.

2. The board of managers of every cooperating national soci-

ety and of the boards of the Convention should be composed of three classes of members, with one class expiring every year, every class being elected for three years. After a great deal of study of the matter of rotation, the Commission expressed its belief that three consecutive terms of three years should be the limit of service without a break, that no member should be eligible after nine years' service until a year had intervened, that no person should serve simultaneously on more than one denominational board.

3. There had been referred to the Commission the recommendation concerning the unifying of the educational program of the denomination. The only conclusion that had been reached at the time of the Chicago meeting was that there should be one board, or some form of unifying agency between the various groups carrying on educational work. The working out of the organization has been referred to a future time.

4. Among the questions referred to the Commission, that of mergers of the missionary societies has received the most attention and has seemed to be uppermost in the minds of the denomination from coast to coast. The Commission expressed its belief that it is desirable that a merger be brought about at an early date between the Woman's American Baptist Home Mission Society and the American Baptist Home Mission Society, and between the Woman's American Baptist Foreign Mission Society and the American Baptist Foreign Mission Society.

5. The Commission has given a great deal of attention to the practice of equalization, both in its working out among the boards and societies, and in its general influence upon the donors of designated and "specific" funds.

"Thy Kingdom come  
Thy will be done on earth"

### SECOND MILE DONORS

are Baptist women who share as they pray

They make gifts beyond their church pledges thus going "the second mile" to help maintain denominational missions included in the unified budget

*Gifts of all sizes welcomed*

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If you wish further information or to become a Second Mile Donor, mail this coupon to Miss Ina E. Burton, 152 Madison Ave., New York, N. Y.

Name.....Street No.....

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Gift enclosed.....or information desired.....

Your gift may count on your church missionary quota if you desire and so state when you send in your gift  
(February)

Abundant evidence has been presented to the Commission to lead it to the belief that the practice of equalization as now carried on, whatever may be the aspects of fairness or unfairness, has been a deterrent to giving.

6. The Commission was not yet ready to present anything more than a bare suggestion with regard to the matter of promotional activities. It had reached the conclusion that wherever it seems advisable to any one or more state conventions that a district organization with a promotional director for that district would be advisable, steps should be taken locally to effect such districts. It has not as yet reached any conclusion as to whether promotion work should be carried on within state lines or in larger areas.

7. A great deal of work has been done and many people have been heard in the matter of budgets.

The Commission itself believes thoroughly in the principle of the cooperating budgets. It is not yet prepared to make definite recommendations as to the make-up of the general budget. It suggested the plan for putting together the budgets of the cooperating organizations and the distribution of the amounts to the states. It recognizes all the difficulties that are in the way and is working toward a plan which will be equitable to all. One suggestion referred to a budget research committee to which all cases needing revision could be referred.

8. The Commission had referred to it the report of former President E. H. Rhoades, Jr., regarding the new constitution and by-laws of the Convention. It did not report its findings, but a great deal of work has been done and the Commission is not far from reaching conclusions. It

expressed its belief that the work of promotion now performed by the Board of Missionary Cooperation should be separated from the other duties of a proposed new executive council, and that promotion could be much more economically and efficiently accomplished by a smaller board. The Commission believes that functions rather than organizations should determine the denominational set-up and it is building its conception of the convention about that principle. There should be as little change as possible in units that are now active and efficient.

Four principles the denomination now holds and at all times the Commission has attempted to keep them in mind: (a) autonomy of the local unit, (b) democracy of representation, (c) simplification of machinery, and (d) economy of operation.

# ICE WANTED!

**FEBRUARY FOR MOST NORTHERN BAPTISTS MEANS PLENTY OF ICE  
THE BAPTIST MISSION HOSPITAL IN MANAGUA NEVER HAS ENOUGH**

Dr. J. S. Pixley says: "Our ice-box is always *just cool*, and sometimes it gets **HOT** before the new ice arrives."

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*\$500 will provide an electric refrigerator for the Baptist Hospital in Managua, Nicaragua*



Send your gifts for this great need to DOROTHY A. STEVENS, Treasurer

**Woman's American Baptist Home Mission Society, 152 Madison Avenue, New York City**

## The Singing Church Turns to Tableaux

*An effective series of tableaux features the Every Member Canvass in The Singing Church of Boston. See picture on page 70*

By M. E. McINTOSH

**I**N A series of striking tableaux the Dudley Street Church of Boston, Dr. Arthur T. Brooks, pastor, known everywhere as "The Singing Church," recently featured its Every Member Canvass. The various scenes emphasized the scriptural basis for that equitable sharing of responsibility for which the annual canvass stands.

One central device served throughout, making unnecessary any change of scene as each tab-

leau was introduced. This central device was a mammoth Bible built upon a wooden frame six feet six inches high and three feet six inches wide when closed. The frame was covered with beaver board, painted to represent an old-fashioned family Bible. There was only one leaf in the Bible. Fastened to hinges at the back, the page could be turned one way or the other. This leaf also served as a door which was opened by the little page girl at the beginning of each episode. The back cover of

the Bible, with just enough beaver board to suggest its purpose, was the door through which the characters appeared and disappeared. There was also a back drop of beaver board representing a page of the Bible and set about three feet behind the back cover. Thus when the Bible leaf was turned over for the characters to make their entrance or exit, the audience still had the illusion of looking at a great printed page.

The titles of some of the scenes indicate their character. They also suggest easily found Scripture references. Many others are suitable to the purpose. Some of the titles are: Melchizedek Entreating Abraham to Accept the Tithe, Moses Accepting and Consecrating the Gifts of the Israelites, The Alabaster Box, Paul and the Early Christians, Casting Gifts into Joash's Chest, and The Finale.

Other churches could adapt the general plan and thereby greatly increase the probability of success in the 1934 Canvass, March 11 to 18. By using the same platform device, it would be easy to present any number of pictures from both the Old and the New Testament. If a shorter program were indicated, New Testament passages alone could supply the ideas for the pictures. A whole series may be obtained from II Corinthians alone.

## Her SATISFACTION May be Yours

Dear Miss Stevens:

I wish to express my thanks to our Woman's American Baptist Home Mission Society for the ANNUITY check just received, as well as for others coming to me so regularly for 33 years. I am exceedingly grateful that my husband established the first one, and that I have been able to add others. I thank God every day for this means of supplying my needs in these troublous times.

Since I am 90 years old, this money will soon be released to care for other servants of our Lord. One of my joys in receiving these ANNUITIES is the fact that they will go on doing Missionary work after I no more need them.

I wish more Christians would make similar investments. No other investment I have ever made has given me so much SATISFACTION.

Yours sincerely,

MARY S. SMITH.



For information concerning Gifts, Annuities, and Legacies  
write Dorothy A. Stevens, Treasurer

**Woman's American Baptist Home Mission Society**  
152 Madison Avenue New York City

## LETTERS

### From the Editor's Mail Bag

I cannot think that the editorial in December MISSIONS entitled "International Hypocrisy," and certain statements in your article on "The Dangers of Hitlerism," will have on the whole a desirable effect on the thinking of our Baptist people. . . . The effect of these writings is to shift the blame for Germany's dangerous action to the shoulders of the Allied nations. . . . We have to grant that the Allied nations have made their mistakes, but

Germany comes into court also with many sins against her. . . . And if at the end of fifteen years the Allied nations have not made much progress toward disarmament, it does not follow that they are insincere or that they will not yet fulfill this implication of the Treaty. . . . It is perfectly clear that this was not the real reason for Germany's withdrawal from the Disarmament Conference and the League of Nations. Mr. Hitler did it to make an issue on which to solidify German sentiment in support of his leadership, creating the feeling that the rest of the world is out to thwart Germany's development. I think the Allied nations can be effectively condemned for their mistakes and encouraged to hurry up their work of disarmament and conciliation, without representing Germany as taking the rôle of righteous instructor to them and so encouraging her in repudiating her obligations.—*Rev. David P. Gaines, Waterbury, Conn.*

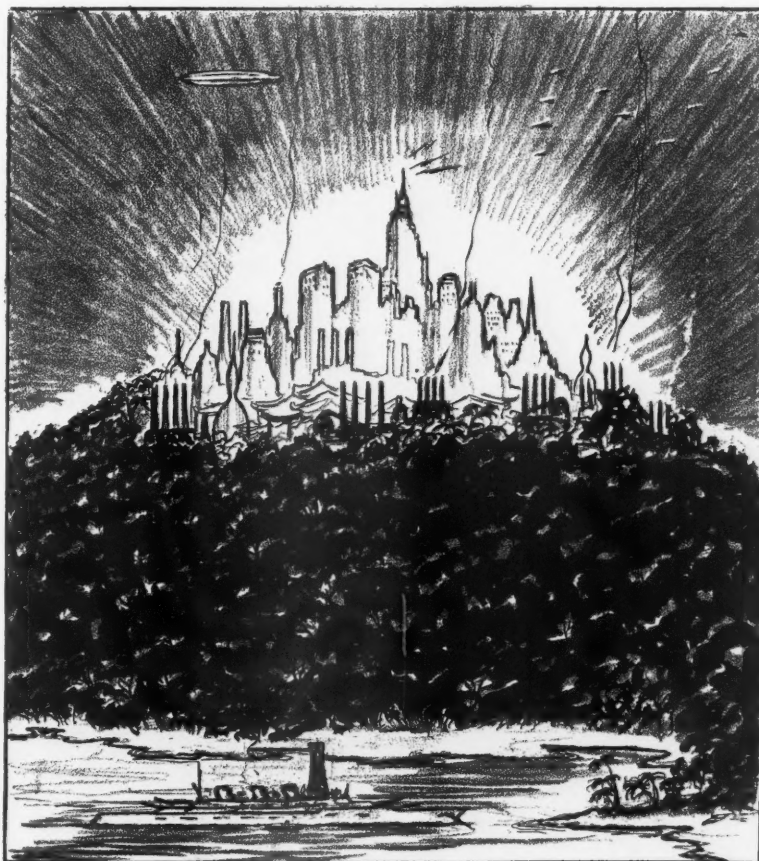
The editorial in the December issue of *MISSIONS* entitled "International Hypocrisy" is a message we need to ponder. The December issue is an unusually good one anyway. Every home should have this fine magazine. Our children need literature of this type to help in forming a wholesome world-wide viewpoint.—*Rev. Paul Shelford, in the church calendar of Emmanuel Baptist Church, Ridge-wood, N. J.*

I write to thank you for sending me sample copies of recent issues of *MISSIONS*. I am delighted with the magazine. The social vision and the vigorous style of the editorials are splendid. The articles on Hitlerism give a clear report and a penetrating analysis of this amazing and tragic movement.—*Rev. J. Pierce Newell, Centennial Methodist Episcopal Church, Rockford, Ill.*

May I say to you that *MISSIONS* is greatly pleasing everybody. We plan to make a canvass in our church for increased subscriptions. I shall be glad to have from you, if you care to send them, as many sample copies as could be used in the morning service of about 400 people.—*Rev. Charles Durden, Omaha, Neb.*

## Jungles Old and New

A CARTOON BY CHARLES A. WELLS



THE low slope of Oriental roofs no longer marks the chief characteristic of Asiatic cities. Growth is the chief attribute of the great centers east of Suez. Rapid, teeming, slum-producing growth . . . and such slums as challenge the life devotion of an immeasurable Kagawa.

Competition, keen and bitter, is also springing up with the new industrial wonderlands. Competition, both national and international, adds a sharper sting to the rheumatic conditions of world trade.

All this points to the fact that we are in an entirely new era of the world Christian program. The great jungles of the East are still here . . . but there are other jungles that challenge us more . . . the jungles of Tokyo, Osaka, Shanghai, Canton, Calcutta, New York, Chicago, San Francisco, and a hundred other centers where miles of steel and textile mills swarm with the menace of exploited life, breeding a mass of social ills and discontent enough to wreck any world.

The task of world Christian evangelism is also a jungle problem—of reaching out into the remote old jungles of the East and of redeeming the new jungles that crowd about us.

—CHARLES A. WELLS.



THE APOSTLE PAUL  
AND THE  
EARLY CHRISTIANS

*One of a series of tableaux featuring the Every Member Canvass and presented at the Dudley Street Baptist Church of Boston, Mass.*

See article, "The Singing Church," by M. E. McIntosh on page 68

# MISSIONS

VOL. 25, NO. 2



FEBRUARY, 1934

## The Baptist New Deal

**T**HREE considerations should determine our attitude toward the New Deal proposed by the Commission on Reorganization. (See pages 66 and 104.) We state them in the form of questions.

The first question is this: Is this New Deal desired by the denomination? State conventions may object to reduction in representation. National societies may not like mergers. Boards may think the membership rotation principle is unwise. Educational agencies may prefer an independent status. All these attitudes are of secondary interest. The primary consideration is whether Northern Baptists want this New Deal and whether it will quiet the "denomination-wide unrest" and satisfy the "demand that something be done to meet it."

The second question is more important. Will the New Deal work? The Commission says that in carrying out its mandate from the Convention, it is recognizing four Baptist principles: (1) autonomy of local units; (2) democracy in representation; (3) simplification in organization; (4) and economy in operation. Do these principles appear in its tentative report? Are we observing the autonomy of local churches by interposing state conventions between them and their national and international interests? Will we have adequate democracy in representation by committing the entire affairs of the denomination—executive, missionary, finance, education, promotion—to a General Council of only 38 persons? Will we have simplification in organization in the plan set forth on page 105? To be sure, by giving promotion the status of a sub-department, we may possibly secure promotion simplification, but will it not involve loss

of many values which twelve years of cooperative effort have produced? Will there be economy in operation? The experience of the business world during the past four years seems to point to the contrary. Gigantic mergers and consolidations of the fabulous decade prior to 1930 have had hard sledding. Smaller and independently managed enterprises seem to have survived the hard times more successfully.

The third question is the most important. Has the New Deal sufficient spiritual dynamic to assure success? No criticism of the Commission is here implied, for the only mention of this in the Convention mandate appears in the opening sentence in its reference to "spiritual uplift." And yet this must be said. The entire plan proposes merely to readjust our ecclesiastical mechanics. If now we blissfully assume that by Convention approval of such a drastic reorganization, all our problems will be solved and an impressive missionary advance will follow, we are due for disillusionment. What we need is a "spiritual uplift," an impelling spiritual movement to coincide with the proposed changes in mechanical motion. Otherwise we will be merely adjusting our machinery down to our present low level of missionary output and denominational service.

We should therefore study the various proposals. We should familiarize ourselves with all the arguments. For as surely as the night follows the day, what we decide at the Northern Baptist Convention in May, will for a number of years determine our Baptist progress at home, our missionary enterprises abroad, and our contribution as a great Protestant communion toward meeting the issues of our time.



# The World Today



Current Events of Missionary Interest

## *The President Called It, "That vile form of collective murder"*

THE year 1933 will be remembered for its high lynching record and for the condoning of the crime in high official place. According to figures compiled by the National Association for the Advancement of Colored People, 28 persons were lynched. Only one other year in the past decade exceeds 1933 in record. In 1926 lynchings took 34 lives. Of the victims that year, two were women. The annual record since 1919 follows:

1919..... 83	1924..... 16	1929..... 12
1920..... 65	1925..... 18	1930..... 25
1921..... 64	1926..... 34	1931..... 14
1922..... 61	1927..... 21	1932..... 10
1923..... 28	1928..... 11	1933..... 28

The record since 1898, when figures were first compiled, is appalling. During these 35 years 4,931 persons lost their lives through "that vile form of collective murder," as President Roosevelt stigmatized it in his speech to the Federal Council. Of the victims, 3,185 were Negroes and 746 were white persons. The total includes 11 white women and 56 Negro women. In view of what happened in California, a New York clergyman suggested that the name "lynching" be dropped and a new word, "rolphing," be coined to designate this crime. The weekly news magazine *Time* is already using the new term. It appeared twice in its issue of December 18th.

A year ago, in view of the low record of 1932, only 10, we ventured to express the hope that 1933 might prove to be a lynchless year. (See *MISSIONS*, March, 1933, page 136.) How tragically hope is sometimes shattered! America cannot claim to be Christian or even merely civilized until this crime is eradicated from her life.

## *The Island of Haiti Is Again Called Hispaniola*

THE second largest island in the West Indies (exceeded only by Cuba in area and population) has long been known in school geographies as Haiti. Baptists have been interested in it as a mission field since 1923, when the Home Mission Society began

work there. Rev. A. Groves Wood is still in service. Now comes an important change in name. It has always seemed unfair to call the whole island Haiti when the Republic of Haiti occupied only one half of it, the other half being occupied by the Republic of Santo Domingo. So the whole island is henceforth to be called *HISPANIOLA*, the original name given the island by Christopher Columbus when he discovered it December 6, 1492.

## *The World's Oldest Bible Sold by Russia for \$500,000*

THE world's oldest Bible, the famous fourth century manuscript known as the *Codex Sinaiticus*, which the Editor of *MISSIONS* had the privilege of holding in his hands for a moment in Leningrad, has been sold by the Russian Government to the British Museum in London. The price is reported to be \$500,000, probably the highest ever paid for a single book or manuscript.

This famous, rare manuscript was discovered by accident in 1844, when the German scholar Constantine von Tischendorf found it in a waste basket among some rubbish in St. Catherine's Monastery on Mount Sinai. The monks, realizing its value, presented it to the Russian Czar. He placed it in his Imperial Library, whence it was transferred to Leningrad when the Soviets came into power.

The people of Great Britain are to be given an opportunity to contribute funds to cover its purchase. The British Government will share by appropriating pound for pound, for every pound donated by the public. The purchase has not met with universal approval. A prominent London newspaper criticizes the transaction sharply by pointing out that no gain in learning will result by transferring the Bible from Leningrad to London merely to add to the treasures of the British Museum. Every important library on earth has photostatic copies. Moreover, the purchase is being made "at a time when in the name of economy children are being kept short of food."

For years the presence of this rare Bible in Leningrad has constituted one of Russia's many paradoxes. With one hand an atheistic government has preserved the most valuable treasure of Christianity, its oldest Bible, and with the other it has sought to suppress the printing, distribution and reading

of all other Bibles in the land. Several rare Gutenberg Bibles are still in the Leningrad Library. Perhaps these also will eventually be sold. Then not a single Bible will be left in Russia.

### ***A National Catastrophe in Public Education***

**A**CCORDING to Commissioner of Education George F. Zook at Washington, as reported by *The United Press*, more than 2,225,000 American children of school age are being deprived of schooling this winter. Millions more have had their school year shortened from one to two months by local boards of education hard pressed to find funds to pay teachers' salaries.

In thousands of communities teachers have been dismissed. Teachers fortunate enough to be retained have had to accept more pupils per class. One state has an average of 44 pupils per teacher. In five states the average exceeds 40 pupils. More than 200,000 registered teachers are out of employment. Thousands more are working either with salaries unpaid or at wages lower than the NRA Blue Eagle minimum for day laborers. Salaries have been cut from 20 to 40%, while one great state in the middle west intends to cut its teachers' salaries 60% further unless more funds are somehow from somewhere forthcoming. The average pay for a rural school teacher has been \$750 a year. This year it is estimated that more than 80,000 rural teachers will receive less than \$450. In 18 states teachers are being paid in warrants that in many

cases are cashable only with considerable difficulty. When the school season opened last fall more than 2,000 rural school houses failed to reopen.

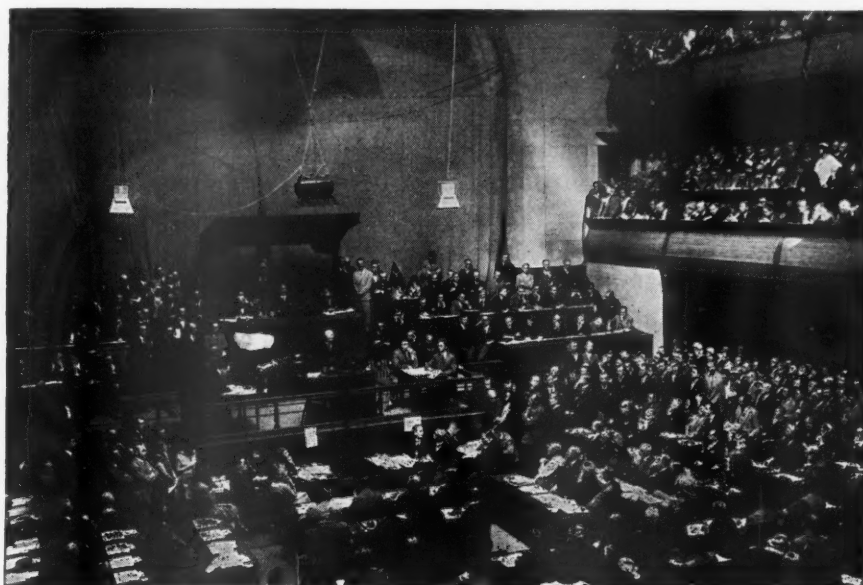
The depression has affected education and the church later than other phases of American life. Now its devastating effects are being felt long after economic recovery is under way. "The educational catastrophe," says the Commissioner, "has reached such proportions that its effects will be felt upon the country for a generation."

### ***International Religious Interests Flock to Geneva***

**S**EVEN international religious organizations now maintain offices or headquarters in Geneva, Switzerland. By so doing, they have more direct contact with the world forces that center there with the League of Nations. Here is the list:

INTERNATIONAL MISSIONARY COUNCIL  
WORLD'S COMMITTEE OF THE Y. M. C. A.  
WORLD'S COMMITTEE OF THE Y. W. C. A.  
WORLD'S STUDENT FEDERATION  
WORLD ALLIANCE FOR INTERNATIONAL FRIENDSHIP  
LIFE WORK COMMITTEE OF STOCKHOLM CONFERENCE  
EUROPEAN OFFICE FOR INTERCHURCH AID

It is now proposed that the World's Sunday School Association shall also establish an office here because "the religious education forces represented by it are tremendously concerned with issues such as world peace, disarmament, anti-opium activities, protection of women and children," all of which are also of concern to the League of Nations.



*The League of Nations in Session at Geneva*

# Thirty Lashes at the Whipping Post

*The remarkable chronicle of a Baptist preacher ancestor of Abraham Lincoln*

By WILBUR NELSON



THE First Baptist Church of Newport, Rhode Island, which will soon celebrate its 300th Anniversary, occupies an historic position as one of the two oldest Baptist churches in America. It carries the illustrious name of its founder and first pastor, in whose honor the church is called the JOHN CLARKE

MEMORIAL CHURCH. The Rev. John Clarke, M.D., held office as pastor about 38 years. But his activity in public affairs made such demands upon him that he called to his assistance in the ministry of the church the Rev. Obadiah Holmes, who was his associate pastor for 26 years and continued in the pastorate after his death.

The name of Obadiah Holmes deserves an honored place in history for his own sake, but many will take more interest in the story of his life when they learn that he was an ancestor of Abraham Lincoln. Obadiah and Catherine Holmes had a daughter Lydia, who married John Bowne and became the mother of Sarah Bowne. Richard Salter married Sarah Bowne, and Hannah Salter was a child of that marriage. Mordecai Lincoln married Hannah Salter, one of their children being John Lincoln, great-grandfather of Abraham Lincoln.

Obadiah Holmes was born at Preston, Lancaster, England, in 1606. His father's name was Robert Hulme (as the name Holmes was then spelled). He and his two brothers were educated at Oxford. In a manuscript which he left to his children he speaks of himself as having been a rebellious youth, who caused his parents



*The First Baptist Church of Newport, Rhode Island. It will celebrate its 300th anniversary in 1936. The present building was erected in 1846*

much sorrow by the wickedness of his life. But he experienced eventually a change of heart, sought his mother's forgiveness at a time when she was seriously ill, and thereafter lived a righteous life.

He came from England to America in 1639 and settled at Salem, Massachusetts, where he remained seven years, being employed as a glassman, as the makers of glass were then called. In 1646 he removed to Rehoboth, where he united with the Congregational Church of which the Rev. Samuel Newman was pastor. Not long after that he became a Baptist, being baptized by Dr. John Clarke. This so offended the Rev. Samuel Newman that he pronounced a sentence

of excommunication against him. Moreover, he and others were presented to the General Court at Plymouth, where they met with several petitions against them, on the ground of their religious faith, urging the Plymouth authorities to suppress them speedily. The Plymouth authorities dealt leniently with them, however, but by this time Mr. Holmes had resolved to leave Rehoboth and find residence in a place where religious freedom might be enjoyed. He therefore removed to Newport, late in the year 1650.

In the summer of 1651 Dr. John Clarke, Mr. Holmes and Mr. John Crandall went to Lynn, for the purpose of visiting William Witter, an aged



*The supposed portrait of John Clarke in the Redwood Library of Newport*

man, who was a member of the Newport church. They arrived at Mr. Witter's home near Lynn on a Saturday afternoon in July, and the following day held a service there. While Dr. Clarke was preaching two constables entered the house and broke up the meeting. They presented a warrant for the arrest of the visitors on the ground that they were "erroneous persons, being strangers." The prisoners were compelled to accompany the constables to a Puritan church in the

vicinity, where the customary Lord's Day service was being held. They protested against going to meeting in this compulsory fashion by keeping on their hats when they entered the church. Dr. Clarke also arose during the meeting and tried to voice their protest. But he was not allowed to continue. When the meeting was over they were again taken to an ale house, where they were guarded over night. The following day they were committed to the prison in Boston.

The complaints against them were as follows:

For being taken by a constable at a private meeting in Lynn, upon the Lord's Day, exercising among themselves, to whom divers of the town repaired and joined with them, and that in the time of the public exercise of the worship of God; as also for offensively disturbing the peace of the congregation, at their coming into the public meeting in the time of prayer in the afternoon, and for saying and manifesting that the church in Lynn was not constituted according to the order of our Lord, and for such other things as shall be alleged against them, concerning their seducing and drawing aside of others after their erroneous judgments and practices, and for suspicion of having their hands in the re-baptizing of one or more among us, as also for neglecting or refusing to put in sufficient security for their appearance at the said Court.

Ten days after their imprisonment in Boston the three men were tried and sentenced; Clarke to pay a fine of 20 pounds, Holmes 30 pounds, and Crandall five pounds. If the fines were not paid they were to be well whipped. The trial was apparently a one-sided affair, the rights of the defendants receiving small consideration. The governor told Dr. Clarke that he deserved death for his heresy. One of the clergymen struck Mr. Holmes and cursed him.

Within a few days Dr. Clarke was informed that friends had paid his fine and he was released, although he made a vigorous protest against such a settlement of his case. The case of John Crandall likewise came to an abrupt end. He was released on his promise to appear at a later session of the court. But he was never called.

Mr. Holmes was kept in prison until September. He was considered the worst of the three offenders, probably on account of his previous record. He was given the largest fine, and had to choose for himself whether to pay the fine or be

whipped. Friends offered to pay the fine, but he refused their offer, and accepted the whipping.

Jesus once said, "It is enough for the disciple that he be as his Master, and the servant as his Lord." In his sufferings Mr. Holmes followed closely in the footsteps of Jesus, and, as the hour of his ordeal drew near, like his Master he prayed. Friends had come to comfort him. They offered him a stimulant. But he refused it. Instead he betook himself to prayer. He afterward wrote:

I was caused to pray earnestly unto the Lord, that he would be pleased to give me a spirit of courage and boldness, a tongue to speak for Him, and strength of body to suffer for His sake, and not to shrink or yield to the strokes, or shed tears, lest the adversaries of the truth should thereupon blaspheme and be hardened, and the weak and feeble-hearted discouraged. For this I besought the Lord earnestly.

With apparent cheerfulness of spirit he accompanied the officer to the whipping-post on Boston Common. His back was bared. The strong-armed executioner laid upon it 30 powerful strokes with a three-corded whip, spitting on his hands in his efforts to make the blows as effective as possible. The prayer of the sufferer was answered, in that God gave him strength to endure his punishment without an outcry, and to come down from the whipping-post even smiling,

while he was given grace to speak words of forgiveness to his tormentors.

He afterwards suffered excruciatingly. For weeks he could take no rest, except as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed. His friends had been ordered not to give him sympathy or comfort. Consequently when John Hazel and John Spur shook hands with him their act was reported and they were arrested. Each was sentenced to pay 40 shillings or be whipped. They were released within a few days because, unknown to them, their fines had been paid. Another good friend narrowly escaped punishment because he tenderly treated the bruised body with oil. Mr. Holmes was greatly comforted by the steadfastness of his friends, as also in the fact that he had borne witness to the truth by his sufferings. The result was that soon a number of people in that vicinity were baptized and "divers were put upon the way of inquiry."

As soon as he was able after this experience, Mr. Holmes returned to Newport. Within a few weeks Dr. John Clarke and Roger Williams left for England on an important mission for the colony. Dr. Clarke was gone 12 years, bringing with him on his return a new charter for the Colony of Rhode Island and Providence Planta-



*The grave of Obadiab Holmes at the left and that of his wife at the right*

tions, which had been granted by King Charles II. During those 12 years Mr. Holmes served the First Baptist Church of Newport as pastor. Following Dr. Clarke's return he was associated with him in the ministry of the church until Dr. Clarke's death, April 20, 1676. He then continued alone as pastor of the church until his death on October 15, 1682. In all, his ministry in Newport covered a period of about 31 years.

He was buried on his farm in Middletown, five miles from Newport, where he had resided. His and his wife's graves lie side by side, being marked by well-preserved stones. The inscription on his stone reads:

In  
Memory  
of  
the Rev<sup>d</sup> Obadiah  
Holmes  
Baptist Minister  
from Great Britain  
Who died October 15th.  
1682 in the 76th. year  
of his age.

Other graves of the family have since been added, there being now some 40 graves enclosed by a stone wall measuring 40 by 50 feet.

Mr. Holmes had acquired an estate of 400 acres of choice land and was quite well-to-do. In his will he made generous provision for his wife and family. Not long before his death he wrote two beautiful letters. One was addressed to his wife expressing his whole-souled affection for her. The other was to his nine children. He had given them Bible names: Joseph, John, Hope, Obadiah, Samuel, Martha, Mary, Jonathan, and Lydia. In his letter he lovingly urged them to be true to their names. To Lydia, ancestress of Abraham Lincoln, he wrote: "My daughter, Lydia, remember how Lydia's heart was opened, her ear bored, her spirit made to be willing to receive and obey the apostle in what the Lord required, and was baptized, and entertained and refreshed the servants of the Lord."

There is no portrait of Obadiah Holmes. One wonders if his distinguished descendant, Abra-

ham Lincoln, did not resemble him in physical appearance as well as in traits of character.

Abraham Lincoln was noted for his keen insight and wise judgment. That the same qualities were possessed by his ancestor is indicated in a record dated April 4, 1676. It was voted "that in these troublous times and straits in this colony, this Assembly desiring to have the advice and concurrence of the most judicious inhabitants, if it may be had for the good of the whole, do desire at their next sitting Mr. Obadiah Holmes etc . . ." to sit with them in their deliberations.

When we witness the manner in which Mr. Holmes accepted his whipping and conducted himself throughout the ordeal, thus exhibiting a firm adherence to principle, no matter what the cost, we are reminded of President Lincoln's words, "With firmness for the right, as God gives us to see the right."

No description of Abraham Lincoln is complete that does not make much of his great heart. There never lived a man with more kindness, compassion and love in his heart than he had.



ABRAHAM LINCOLN

*One of his ancestors was Rev. Obadiah Holmes*

His experiences with people who were mean, selfish, false and treacherous would have made one of less generous nature a pessimist. But his noble spirit rose above these things. He had "malice toward none and charity for all." How like his ancestor who freely forgave those at whose hands he was cruelly whipped. His words to them were, "You have struck me as with roses; although the Lord hath made it easy for me, yet I pray God it may not be laid to your charge."

Mr. Holmes appears to have had a strong religious faith. The doubts and fears through which he passed during his youth and young manhood finally gave way to a sure and serene faith. In his account of his prayer in prison, prior to his whipping, he says that God satisfied his spirit to give up, as his soul so his body to Him, and quietly to leave the whole disposing of the matter to Him. And in his account of the whipping itself he wrote: "As the man began to lay the strokes upon my back, I said to the people, Though my flesh should fail and my spirit should fail, yet my God will not fail." President Lincoln showed again and again a like faith in God; as, for example, in these words: "I feel that I cannot succeed without

the same divine aid that Washington had, and on that same Almighty Being I place reliance for support; and I hope you, my friends, will pray that I may receive the divine assistance, without which I cannot succeed, and with which success is certain."

The Lincoln Memorial in Washington, D. C. (see front cover), is visited with profound interest by many thousands of people every year. It presents an imposing appearance. Its architectural beauty commands admiration. Within, the visitor sees a wonderful statue of Abraham Lincoln. On one of the side walls appears a portion of the Second Inaugural address. On the opposite wall are the words of the immortal Gettysburg address. Glancing upward the eye catches this legend: "In this temple, as in the hearts of the people for whom he saved the Union, the memory of Abraham Lincoln is enshrined forever."

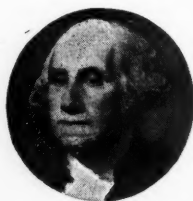
It is a pleasing thought that Abraham Lincoln seemed to have inherited from a Baptist preacher ancestor those qualities that have forever enshrined his memory in the hearts of the American people.



## An Outstanding Record of Unselfishness

A TRIBUTE TO GEORGE WASHINGTON FROM  
A RECENT SERMON, *The Temptations of  
Maturity*, BY HARRY EMERSON FOSDICK

ON Washington's birthday we are remembering a man who began to build and was able to finish. He went through desperate days, as when Arnold betrayed the cause, or despair stalked the camp at Valley Forge, that might well have broken down his nerve. He won victories so unexpected and resplendent and rose to heights so dangerous to moral poise that he might well have had his head turned, if it had not been as steady as the mountain that now bears his name. He faced as bitter personal hatred and vituperation as any president of the United States has ever faced, and through



it all kept his dignity. He had staying power. He was calm when others were excited, hopeful when others were discouraged, determined when others were growing weak. To be sure, he had a fine start. At the age of twenty-one was he not appointed Adjutant-General for the large Southern District of Virginia? But that is not half the story. He was able to finish. He came at last to a place whose power a little man would have misused to selfish ends or clung to to please his vanity, but gladly relinquishing which, he left one of the outstanding records of unselfishness in human history.

If you once begin this fascinating narrative, you will not stop until you have read it through

## The Call of the Wild

*The story of a trek into the mountains of the Philippine Islands, where live primitive folks who never have seen white men, where wives are tattooed to prove male ownership, and men only thirty years old are already grandfathers*

By DONALD F. PERRON



MOST towns in the Philippine Islands are coast towns, and most coast towns are flat and uninteresting unless you are interested in their people. A vivid description of a typical coast town has been furnished by the former director of prisons for the Philippine Government, Mr. Charles G. Thomson. He writes as follows:

Take a couple of dusty—or muddy—streets, unroll them along some fresh-water stream just above a line of palmed beach; place an immense, deserted-looking softstone church in an unkempt square, flanked with a few straggled acacias and a big convent in which a native priest lives in weary and squalid detachment from a world he knows nothing about; line the streets with an assortment of rusty bamboo and mixed-material houses; sprinkle a few naked, pot-bellied, brown children staring at each other in pathetic ignorance of the manner and spirit of play; set a few brown manikins in the open windows—women who let life fly by in dull wonder of what it is all about; add a few carabaos lying in neck-deep content in mud-wallows, and a score of emaciated curs which snarl at each other in habitual, gnawing hunger; spread over it all a pall of still moist heat and a sky arched by a molten sun. Contrive all this, then imbue every object—human and creature, animate and inanimate—with an air of hopelessness, of the futility of effort, and you will have a typical Filipino town as the Americans found them and as they are pretty much today. The Americans, all young men, engineers, health officers, executives, missionaries, school teachers, soldiers, have labored in glory of service



and have eradicated cholera, built roads and bridges, established a strong public school system, fought cattle plagues, wiped out brigandage and piracy, and have brought order and prosperity to millions of Filipinos.

Such is the description of life in the lowlands. But conditions in the mountains, among the uncivilized Montesques, are very much different. I have just returned from a two-week trip into the mountains of Iloilo and I know whereof I speak.

The only white men, of whom I can find any record, to enter these hills have been missionaries. I find records as far back as 1908 of the visits of three Americans. They were hurried visits and accomplished very little other than awaken the mountaineers to the fact that there were white men in the world. The tales which they brought back, pieced together, aided in solving the riddle of how to get to them peaceably.

Before I tell you of my trip, let me describe these beautiful mountains and their untamed inhabitants who number over 20,000 people. They are called "Bukidnon" or "Montesques." They have lived in the mountains for generations. Long before the Spaniards came to these islands, these people were forced into the hills by a sudden immigration from the south. They were pushed back out of reach of civilization and of Christianity and thus they have remained in a more or less wild existence. Their religion con-



*Rice Harvesting in the Philippine Islands*

sists of appeasing the evil spirits who inhabit the rivers, fields, trees, birds, etc. Men, women, and children are tattooed in an attempt to scare away these evil spirits. Other than this their religion has no outward manifestations. As far as I have learned they even have no marriage ceremonies. Burial consists of being buried under the house and having food placed on the grave for a certain period in an attempt to send away the evil spirits.

With the Philippine government these folk are classified as pagans and non-Christian. As such, they are under the supervision of the director of non-Christian tribes, Mr. Teopisto Guingona. They have, however, their own patriarchal government. Up until this present year these people have been much neglected by the government except when they committed some crime or broke some law. As a result of my appeals to the government, I have been able to secure much help for them. The director of non-Christian tribes has given me many carpentry and farm tools, as well as cotton, onion, soy bean and cacao seeds and coffee, cassava, and cacao seedlings. Besides this he has given us hope that the land which they now occupy will be turned over for homestead purposes.

The mountaineers do not live in villages, but in scattered and most inaccessible places—on the tops of very steep hills, on the sides of a cliff, or in dark ravines. A bit farther up in the hills I found houses built in the trees for protective purposes. Wherever they go they always carry their spear and long bolo. These people are not a bad sort at heart, but they have just lived in the mountains for generations and have been outside of the civilizing influences of the plains.

I made my first visit to these people last April. I was impressed by their eagerness to learn and their childlike wonder and faith in the white man. I had at this time a native pastor, Rev. Leon Penialber, who was spending a small portion of his time working among these folks. I wish that I had words at my command to describe the place which Leon has won in their hearts.

Recently the Roman Catholic priests protested vigorously to the Constabulary officials because of the fine work which Leon was doing in getting these people to have contacts with the outside world so as to improve themselves. They said, "He is trying to make Protestants of them all." The officials of the Constabulary investigated and then replied to the priests, "You have the same privilege as Leon has. You can also go up into these mountains and open schools, teach the folks health conditions, get them to stop their fighting and stealing, stop child marriages and polygamy and do the other wonderful things which Leon is doing." As a result, about the same time as my visit year, Catholic priests appeared in the mountains trying to persuade the folks to come to town and become Catholics. The priests received as an answer, "No. We take our religion from Leon. And he gets his from the white man who talks about God."

You can just imagine what it means to have a man like Leon, heart and soul in this work. His life is a story in itself, but he is making and changing history by his Christlike living today. I was so impressed with Leon's work and his success that I immediately put another pastor up there to assist him. This man, Hilario Lamera, has a charming personality and he, too, has succeeded in winning the love and confidence of the people. When I made my second visit last fall, I found Hilario leading and teaching the people in the paths of Christ. I was so impressed that I plan to put two additional young men in the hills. There is a young man and his fine wife in charge of two of the schools that we have there, and there is a young woman who works with children and women. Along with Leon and Hilario, these workers have opened up the mountains in such a way that we find the fields white unto harvest.

In describing my second trip I can very easily skip over the physical details. It consisted of

the usual hardships of pioneer mountain climbing—deep swift rivers, steep hillsides, sides of cliffs, jungles of cogon grass or clumps of bamboo, deep slippery mud, etc. It was hard at the time, but after I once arrived I forgot it all in the joy of meeting the folk. These mountains are not like the Vermont or New Hampshire hills; but they are more rugged, wilder, more unsolved. I can almost conceive the vast significance of the word "eternity." Thoughts of these primeval hills sweep my mind backward, to the infinity of creation. Untamed, untraveled, mysterious by day as by night, they threaten as they beckon.

The place where we stopped is called Binulusan and is a two-day walk from the nearest point which can be reached by auto. Our party consisted of Leon, Antonio—one of the young men I hope to locate in the mountains—Hilario, Benito and Alberto, two leaders of our Malag-it church, which is the nearest church to the mountains—and, in all, a group of 46 cargadores who carried our luggage. Perhaps you wonder what these 46 men had to carry. This is a list of what I took with me: five field plows, 400 shoots of cassava, 200 dolls, 200 dresses and boys' blouses, a portable victrola, 20 records, a folding cot, a small supply of canned foods, a large bundle of cotton seeds, six big shovels, carpentry tools consisting of hammers, saws, chisels, small and large axes, pick-axes, planes and large cross-cut saws, four lanterns, kerosene, many portions of Scripture, a shotgun, and our personal luggage.

I slept soundly on the night of our arrival. I awoke next morning to find our house crowded with men, women and children who had come to see us. Unbelievably shy at first, in time these wild men have come to know me as word passed through the foothills of the young white man who understood and who wanted to help. And so they brought their problems to me, some pathetic, some ridiculous. As this confidence increased, they unsealed their lips in relation to strange tales of their tribes, unbelievable stories of the wild folk who live farther up in the hills. As these people talked I am sure they understood my quietness and friendly smile, and as I heard them say, "He listens as one who sees not with eyes alone." As I met these folks I expressed my pleasure of having entered the hills and

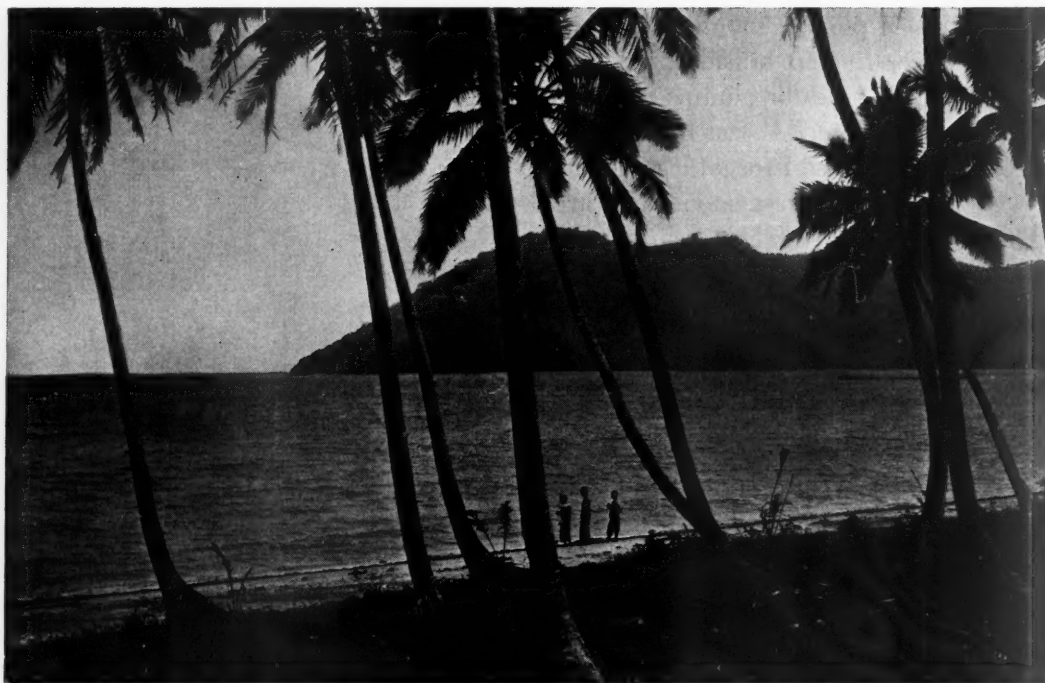


*A typical Filipino Mountain Village*

thanked them for their cordial reception. My victrola made a tremendous hit and was going from early morning until late evening, and even now some still believe that I carried a little man inside of that box. I tried to impress upon them the interest which the government has at last taken in their welfare, and I told them of the advantages of contacts with the lowlanders and the benefits of commerce and schools, etc. The people listened and I am sure they understood.

By far, the greatest cause of the many fightings and killings in these mountains are a result of jealousy over women. The older folks practice polygamy, but the young men who come in contact with us are taking only one wife. Girls marry at the age of 9 and have children at 11. Boys marry at 11 or 12, so that both are grandparents at the age of 30. There is also considerable exchanging of wives going on. Up until the last year or so, when a boy or man married, the first thing he did was to tattoo his wife's body as a sign of ownership. The young boys live with the girl's parents and must obey the father-in-law. One boy I met was 14 years old and was with his third wife. He had disobeyed his two former fathers-in-law and was sent away each time. After a boy has obeyed and worked for his father-in-law long enough to repay what was paid to the boy's parents at the time of marriage, he is allowed to have his own home. Then the first thing he does is to build a deep, wide trench around his home in order to keep neighbors and visitors from seeing his wife.

Today this custom has changed considerably, and men and women come together and enjoy each other's fellowship. Last year I saw but



*Whether in the mountains or along the seacoast, as in this charming view, the Philippine Islands are noted for their picturesque scenery*

three women and no young girls during my visit. This year I saw over one hundred. They are beginning to feel the effects of Christianity and are responding quickly to its appeal. Young girls and boys are now going to school instead of getting married.

Last year there was just a schoolhouse and the teacher's house in the place called Binulusan. This year there are six houses, and over 50 men said that they would move in and form a village right away. They are to build a new schoolhouse, a church, level off enough land to have a plaza and athletic field.

Last year I was asked to solve many problems dealing with bad women, fightings and jealousies, and punishment for digging up the buried dead, etc. This year they asked me to help them to construct a church building and a new school. They asked for information about Christianity. Practically all asked for baptism. It was hard to refuse them all. We carefully examined seven candidates. We asked why they wanted baptism. Was it because we wanted it or because they wanted it? The leader of the new barrio replied, "We know that we are sinners and we come to God asking for forgiveness. We want to be baptized in order to show to these other peo-

ple the power of Christ in our lives." We told the others to wait and watch the lives of these seven, and that on my next trip up there I would ask them to report. Perhaps then they, too, would want to confess Christ and would understand what they were doing. Along with the baptisms, we performed the first legal marriage ceremony for two couples. These two services made a deep impression.

One other very pleasing thing was to have a large delegation of folk from farther up in the hills come to Binulusan and beg us to go and visit their places. On account of the very poor weather we were unable to proceed into the hills any farther, but I promised to return in March. Regretfully they returned home without me, but they were happy in the thought of my visit.

I wish that each one who reads these words might have been present when I gave out my gifts of dolls and dresses to the girls and shirts and blouses to the boys. No one knew or even suspected that I was bringing these things up with me, so I am sure that my cordial welcome had nothing to do with my gifts to them. I could not keep back tears as I watched them receive with such joy the gifts I had brought. These gifts were from Christmas boxes which

my friends in the United States had sent to me. Such things are so very useful here and such a blessing to the needy. Boxes are welcome at all times and are useful if they contain—dolls, girls' dresses, boys' shirts and blouses and pants, scrap-books, old postcards, beads, soap, towels, toys, etc.

One especially interesting person whom we met was an old man named Islaw, whom we figured out to be over 150 years old. We spent a whole evening asking him questions about his past life and of the life of the mountaineers. He gave us much helpful information as well as interesting and thrilling tales. As we were leaving this Binulusan old man grasped my hand and said, "Señor Perron, many rainy seasons have washed my hair white. I have lived to see many strange things. I never expected to see a white man's face in these mountains. I thank God that He permitted me to live long enough to witness your coming and the great move forward of my people. Many times I have wanted to die because there was nothing here for me or my people. But now, I ask God to let me live for many years yet. I want to see the great progress which my people will make now. Good-bye, but hurry back to us."

With this testimony in my ears, and my heart overflowing with joy, I left. The thought came to me that these people were the richest that I had ever seen. They have everything they want. Land for the clearing, a spear, cotton

growing wild on trees for such clothes as they wear, meat in the forest, bamboo to cut for shelter against the wind and rain, upland rice springing up from barely scratched soils. No social striving, no politics, no taxes, no depression. All their wants are satisfied. And you will now ask me, "Then why civilize and Christianize them—it will only introduce new wants—some of which they can never satisfy?" And I reply, "It will bring doctors, less suffering, longer life, schools and books, agriculture and better diet, commerce and clothes, churches, morality, cleanliness, happiness,—a more abundant life."

Just before I left, the father of a young boy came to me. He presented me with a bolo (long two-foot knife) and a spear and said to me, "Señor Perron, this bolo and spear have been in my family for a long time. They have been handed down from father to son as is our custom, and they are dear to us. They have spilled much blood. But I do not want my son to have them. Instead of the bolo I want him to learn correct farming of new crops, and instead of the spear I want him to study and read good books." And my mind flew at once to Isaiah 2: 4—"and they shall beat their swords into plowshares, and their spears into pruning hooks."

My earnest prayer is that we may be wise and humble in this great opportunity which has come to us to open up these Filipino hills in the name of Jesus Christ.



*Mountain scenery near Baguio in the Philippine Islands*

# FACTS AND FOLKS

## *News brevities reported from all over the world*

President Franklin D. Roosevelt for the third time within a year has been entertained by the Morehouse College quartet. On Thanksgiving night the group went to Warm Springs, Ga., at the President's invitation and took part in a concert for Mr. Roosevelt and 400 guests and patients at the Warm Springs Foundation. The quartet won the President's admiration when it first sang to him at Warm Springs on his birthday last January. On May 17 the Morehouse singers were summoned to the White House to give a "command performance" in the historic East Room. The personnel of the quartet this year are Claude H. Robinson, of Atlanta, Ga., first tenor; Martin E. Graham, of Jacksonville, Fla., second tenor; David T. Mells, of Ocala, Fla., first bass; and George D. Kelsey, of Atlanta, Ga., second bass. Professor Kemper Harreld of the Morehouse-Spelman Department of Music directs. The quartet sings each Sunday afternoon at 5:30 o'clock (Central Standard Time) over radio station WSB at the Hotel Biltmore at Atlanta.



In 34 cities of the United States the Negro population exceeds 25,000. In these same cities Negroes own 104,696 homes which have a total value of approximately \$400,000,000.



To fill the vacancy created by the resignation of President Avery A. Shaw, the Home Mission Board has elected Rev. George Pitt Beers, pastor of the First Baptist Church of Paterson, N. J., with term expiring at the close of the Society's annual meeting in Rochester.

### Two Veterans Retire

AFTER FORTY YEARS OF SERVICE in Burma, Dr. and Mrs. John McGuire have retired. They returned to America last October and are now making their home in San Juan, Puerto Rico, where a son is principal of the high school and a daughter is teacher of mathematics. Dr. McGuire will long be remembered for his work as President of the Burman Theological Seminary at Insein and in later years for his literary service. Just prior to his departure he had completed the revision of Adoniram Judson's translation of the Bible. (See MISSIONS, January, 1933, page 43.) The picture shows them in Maymyo ready to board the departing train.



Loans to churches from the Church Edifice Fund of the Home Mission Society are now made only on first mortgage security and an interest is charged at cur-

rent rates. The practice of making contingent loans was discontinued in 1925. All grants to Christian Centers and other mission stations are now administered by the Department of Church Edifice Funds and are a part of the contributions of the churches. At the present time the Society has 229 outstanding loans that bear interest and are being repaid. The total amount of these loans is \$768,091.29. These loans are in 30 different States; 148 are west of the Mississippi River and 79 east. There are two loans in Puerto Rico. It would have taken nearly \$500,000 more than the Society had on hand for the past year's work to have made all the loans that were earnestly requested.



Official notice of the Fifth Baptist World Congress to be held in Berlin next August has been generally circulated only since the end of November. Already names of delegates intending to be present have been received from Great Britain, the United States, Canada, Spain, Italy, Yugoslavia, Rumania, Sweden, Finland, Estonia, Lithuania, Austria, and Germany. Delegates from Australia and South Africa are expected.



A new mission station named Kutkai has been established in upper Burma for the Kachins. A new Kachin Bible School will be located in this station, the land for which has already been acquired. Concerning a proposed new church building, Rev. G. A. Sword writes: "Each near-by Christian family has volunteered to send one person to help in erecting the new church. The people

in Kutkai asked the Christian Kachins how large their wages were and could hardly believe it when told that they were giving their work as a thank-offering."

Are missionaries overburdened? This looks like a typical case. Rev. H. O. Wyatt has

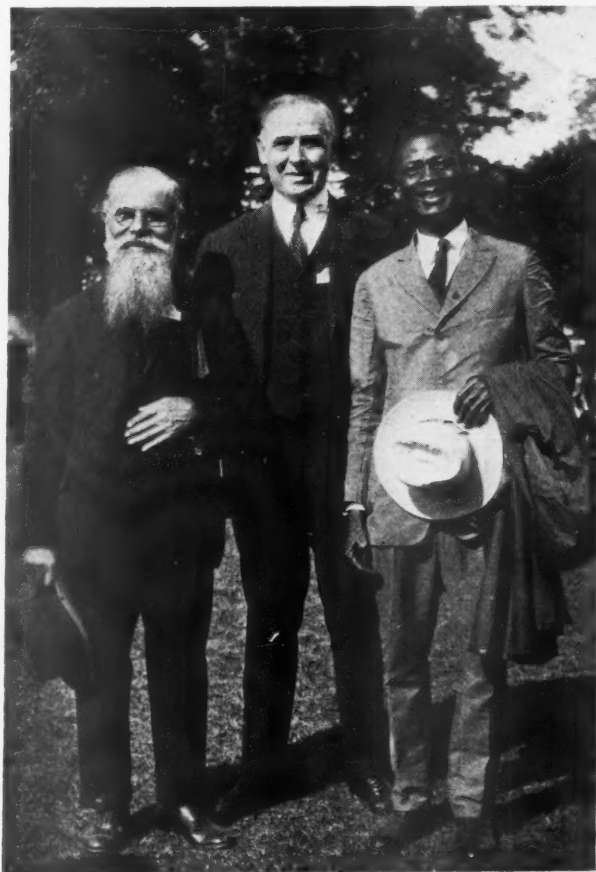
charge of the Indian evangelistic work of the Rangoon area. He also teaches at the Theological Seminary, and since the resignation of Rev. Frank Eden he conducts the services at the Rangoon Immanuel Baptist Church. In addition he has had supervision of Union Hall School.

Of twelve candidates recently baptized by Rev. K. G. Hobart of Swatow, South China, all but one were young people. The one old person had been a woman beggar. Her first knowledge of the gospel had come through the hospital where she had gone for prolonged eye treatment.

## CAN YOU IDENTIFY THIS PICTURE?

MISSIONS will give a year's subscription to the first two persons who send in a correct identification of this photograph. If a winner is already a subscriber, his or her subscription will be extended for another year, or it will be assigned on request to a friend. Winners in a previous month's contest are not eligible.

*The picture at the right has been taken from the files of used cuts in MISSIONS' office. Can you identify it by telling where the photograph was taken, what was the occasion, and who are the three smiling men?*



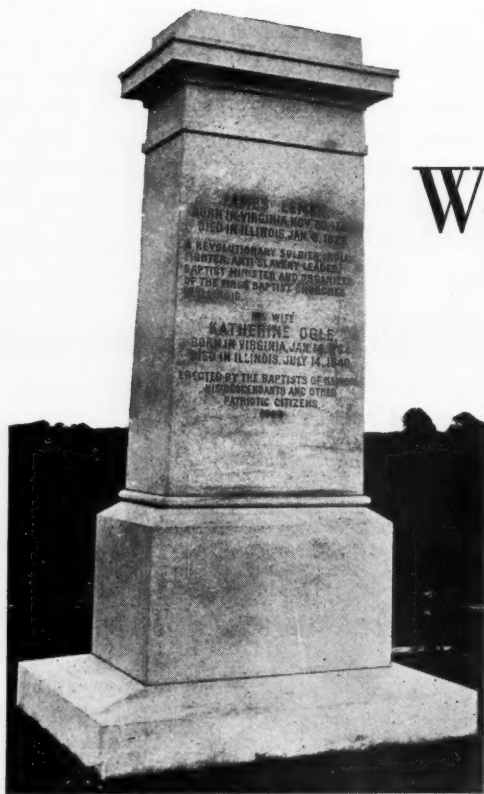
In fairness to contestants living at a distance, the date when the magazine arrives and the date of the postmark on their return envelope are determining factors. Contestants should indicate the precise date when the magazine is received.

Can you guess who they are?

Address MISSIONS Picture Contest, 152 Madison Avenue, New York City

For the correct title to the picture in the December contest and prize winners, see page 128

The first of four articles, based on personal investigation, telling the history of Baptist pioneers in what now comprises the Middle West



Grave of James and Katherine Lemen in Waterloo, Illinois

## Wanderers and Pioneers in the Illinois Wilderness

By COE HAYNE

*Massacres and kidnappings by Indians, baptisms in ice-covered creeks, lonely settlements in primeval forests, long prayers with loud Amens after every sentence, and anti-slavery efforts mark the early history of Illinois Baptists. This year they observe their 100th anniversary*

ILLINOIS Baptists this year will celebrate the 100th anniversary of the organization at White Hall of their State Convention. However, the first recorded baptism by immersion in Illinois occurred as far back as February, 1794, when Rev. Josiah Dodge, a Baptist preacher from Kentucky, in Fountain Creek near a settlement called New Design, baptized James and Catherine Lemen, John Gibbons and Isaac Enochs. James Lemen and five of his sons, James, Jr., Robert, Moses, Josiah and Joseph, later became Baptist preachers.

James Lemen, Sr., his wife, and their six stalwart sons and two daughters comprised one of the first families to form the settlement of New Design. Katherine Ogle, wife of James Lemen, Sr., was the daughter of Captain Joseph Ogle, who migrated in 1769 from the Potomac in Virginia to Wheeling, where he rendered distinguished service in the siege of Fort Henry in 1777. He came to the Illinois country in 1785.

For years the Ogles and Lemens had become inured to the hardships of pioneer life in what was then remote territory. For a decade fol-

lowing their settlement at New Design they were continually harassed by hostile Indians.

James Lemen, Sr., was a Revolutionary soldier who served two years under Washington. He was in the battle at White Plains. Following his father-in-law, Captain Ogle, to Illinois in 1786, he made a perilous trip down the Ohio in a flatboat. At one point the boat became partially submerged, and nearly all of the family possessions were swept away by the current. It was by the most heroic efforts that Lemen saved his three-year-old Robert from drowning. Unconscious of danger, the child floated downstream on a bed-ticking. When the Lemens reached their destination in Illinois they lived for short intervals in Fort Piggot with other pioneer families, in order to avoid being murdered by Indians. When Indian signs were lacking, families removed to their little cabins to attempt the improvement of their individual holdings.

In later years, Robert Lemen, the son who was saved from the drowning, wrote a series of articles for *The Pioneer*, edited by John Mason Peck at Rock Spring, in which he described some

*Meeting house of the first Baptist church in Illinois, at New Design*

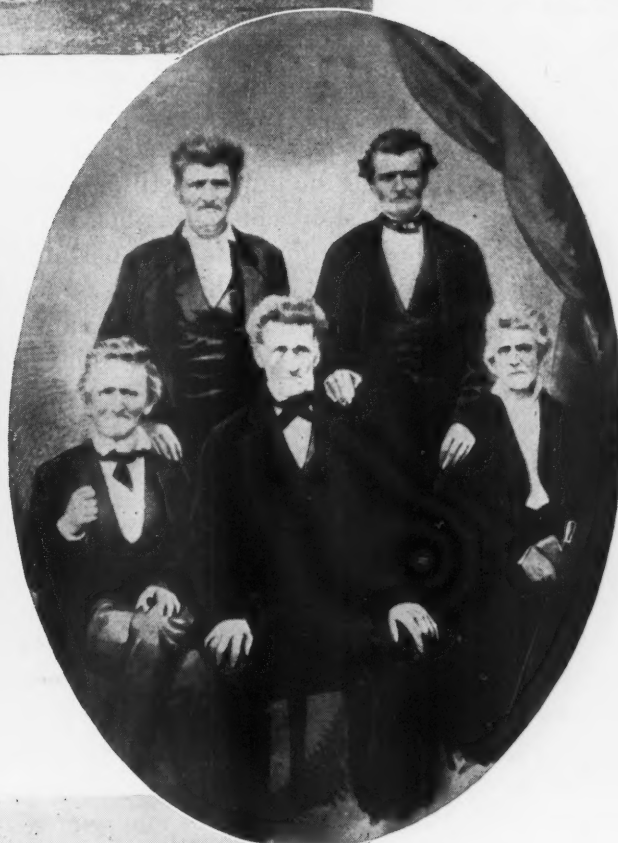


*It was organized in the home of James Lemen, Sr., shown below*

*John Mason Peck, the "father" of frontier Baptist Missions; only portrait known*



*The Five Lemen Brothers, James, Jr., Robert, Moses, Josiah and Joseph*



*The home of James Lemen, Sr., where the first Baptist church in Illinois was organized May 28, 1796. This was the first brick building West of the Ohio River*



*The porch and some rooms to the right were added later. The room on the left is part of the original building where organization was effected*

of the early incidents in the lives of the pioneers. According to this old-time chronicler, there were about twelve families at Piggott's Fort for mutual protection against the Indians, when Ben-

jamin Ogle, a young man nineteen years of age, had occasion one day to go out in the field for a load of hay. He was on the back of one of the horses, driving toward the fort, when a ball from

an Indian's gun broke his right arm and entered his body. When the boy saw another gun pointed at him he attempted to spring from his horse. Having one arm disabled he was slow in dismounting. A second ball was sent his way. The horse took fright and ran from the danger zone with enough speed to save the life of the wounded rider. Benjamin suffered a long time, but recovered and lived to become a minister of the gospel, associated with Peck and the Lemens. He was also a charter member of Bethel church, the oldest existing Baptist church in Illinois today.

The Baptist church at New Design, organized in 1796, is no longer in existence as an organization, although the building still stands. It was the first Protestant church organized in Illinois. New Design, Illinois, is as important a name in early western Baptist history as is the name of Plymouth in the annals of the Pilgrims.

The first preacher who visited the Illinois country was James Smith, a Baptist from Kentucky. Before his arrival in 1787 the settlers' manner of worship was to assemble to read portions of the Scriptures, or of a sermon, and to sing hymns. Among the pioneers who professed conversion during the meetings conducted by James Smith were Hon. Shadrach Bond (father of the first governor of Illinois after admission as a State), Captain Joseph Ogle, and James Lemen, Sr. There were other American families that paid no regard to religious exercises of any kind, joining the French population in horse-racing and other forms of amusement on the Sabbath, allowing their children to grow up without religious or moral training.

In 1790, Smith again visited Illinois for the purpose of preaching the gospel. But the settlers at this time had fallen upon difficult times. One day Smith was riding horseback in company with another man and a Mrs. Huff and her daughter. On the trail near Bellefontaine, now Waterloo, they were fired upon from ambush by a party of Kickapoo Indians. Mrs. Huff and her daughter were killed. Smith was taken prisoner. The other man, although wounded, escaped on his horse. The husband of the murdered woman, with some of his neighbors, discovered the bodies, buried them, and started in cautious pursuit after the murderers. Com-

ing upon the tracks of Smith's shoes they knew that the prisoner was alive. Several months later news was received that for \$170 ransom Smith would be brought back. Although there was a dearth of currency in the settlement, the ransom was cheerfully raised and was paid through the agency of a French trader. Great rejoicing in the settlement heralded the preacher's return.

After these visits of James Smith there were men in the settlements who were willing to lead in public prayer. When it was considered safe to live outside of forts the settlers gathered in each other's cabins for worship and had for leaders men like Judge Bond, James Piggott, James Lemen, Sr., and Captain Ogle.

On fertile farms surrounded by heavy forest growths and good water, the Lemens, the Ogles, and their neighbors, established permanent homes at New Design. Doubtless they were too eager to abandon the narrow confines of the fort. Not long after removal to the uplands, the murder of the wife and four children of Robert W. McMahon occurred. The Indians took away McMahon and his eldest daughter as captives. McMahon escaped and returned to the settlement after wandering about and nearly perishing in the snow.

One Sunday in January, 1794, a stranger entered the log cabin of Shadrach Bond while the latter was conducting worship for his neighbors. He was a large, portly man, dignified in his bearing, and grave of countenance. Judge Bond greeted the newcomer and invited him to pray "if he was a praying man."

"The stranger kneeled," wrote Peck in his account of the incident, "and made an impressive, fluent, and solemn prayer. . . . There was a man in the congregation who bore the name of Dutch Pete among the people. Pete was a zealous Methodist; whenever his own preachers prayed, he felt moved to utter Amen at the close of every sentence. While the people were on their knees or with their heads bowed low on their seats and the stranger was praying, Pete manifested much uneasiness. He fidgeted one way and then another, uttered low but audible groans, and to those near him seemed to be in trouble. The very impressive and earnest prayer of the speaker excited his feelings beyond

suppression. He might not be a Methodist. But Pete could hold in no longer. At the top of his voice he bawled out, 'Amen, at a venture!'"

After the service the stranger introduced himself as Josiah Dodge, a Baptist preacher also from Kentucky. He explained that he had been visiting a brother in Missouri. Hearing of the settlement at New Design, where some religious people were without ministerial guidance, he had come to render for a time such service as lay within his power. He had come at an opportune time. The settlers welcomed him to their homes, where he held meetings and personal interviews daily. In February a hole was cut in the ice in Fountain Creek, and James and Catherine Lemen, John Gibbons and Isaac Enochs, in the order named, were baptized. Settlers for many miles around gathered to witness the initial service.

In the meantime the Northwest Indians, subdued for the time being by "Mad" Anthony Wayne, abandoned their long struggle for supremacy. With the treaty of Greenville, white man and red north of the Ohio rested from war until the bloody forays of 1812-14 occasioned by the conflict between Great Britain and the United States. This treaty accelerated the movement of settlers from Virginia, Kentucky, and Tennessee into what is now Illinois. A New England migration in any marked degree did not get under way until 30 years later. By 1796 there were a dozen men and women at New Design who had been members of Baptist churches in the states from which they came.

Among them was Joseph Chance, a Baptist exhorter or "lay-elder" from Kentucky. He conducted religious meetings, visited the sick, buried the dead, and instructed inquirers. With his help, supplemented by the faithful leadership of James Lemen, Sr., Baptists kept up the worship of God without the guidance of an ordained minister until the arrival of Rev. David Badgley, of Kentucky, May 4, 1796. He preached night and day, and on May 28 he baptized 15 persons and, aided by Joseph Chance, organized with 28 members the first Baptist church in the history of the Illinois country. At that time the white population of Illinois numbered not more than 3000 persons, of whom about two-thirds were of French descent.

When John Mason Peck, in 1822, removed from St. Louis and took up his residence with the pioneers of Illinois, he already had been drawn to the Lemens in the bonds of a lasting friendship. He frankly admired the brothers and their father, who towered above most of their neighbors in stature and possessed the Christian qualities that made them forceful leaders in the growing State. He admired also the hospitable Katherine for the way she met her responsibilities as wife and mother in a destitute frontier country. The home of the Lemens was closed to no one needing shelter and refreshment.

On September 12, 1807, several members of the New Design Baptist Church met in the cabin of Jacob Ogle, in Ridge Prairie, and formed a separate church which they named "The Baptist Church of Christ at Richland Creek." They gave James Lemen, Sr., Joseph Lemen, Benjamin Ogle, and Isaac Enochs "liberty to exercise their gifts as far as the Lord gives them liberty." James Lemen, Jr., previously had been ordained.

James Lemen, Sr., his sons, and a few of their neighbors were among the first to oppose slavery in Illinois. It had existed in the territory since the establishment of the earliest French settlements, and had been strengthened by later migrations of Anglo-American slave-holders. On September 13, 1808, the Richland church by vote took a decided stand against slavery.

The original church records covering the formation of this pioneering body of Christians that took the name "Friends to Humanity," and its radical anti-slavery measures, are in existence today—documents of inestimable value. It was my privilege to examine them when they were in the possession of members of the Lemen family. The acts of those early Baptists as they gathered in regular church sessions had a real bearing upon the great contest for the freedom of Negroes in Illinois waged in 1824, in which John Mason Peck was given a leading part by Governor Edward Coles, the central figure in the battle to prevent the pro-slavery forces from changing the constitution of the state to admit slavery.

By courtesy of the Judson Press, portions of this article are reprinted from *Vanguard of the Caravans*, a life story of John Mason Peck by Coe Hayne.

# NEWS FROM THE WORLD OF MISSIONS

*A monthly digest from letters and reports of field correspondents*



*Burning three mortgages on the platform of the First Baptist Church of Astoria, Oregon*

## Triple Church Fire Burns Three Mortgages

Three mortgages, totaling \$17,328.94, were burned with appropriate ceremony on the platform of the First Baptist Church, Astoria, Oregon, Sunday morning, November 26th. Church Invigorator Earle D. Sims, under appointment by the Home Mission Society, had conducted an eight months' campaign to revive the church and to raise the funds with which to discharge the mortgage indebtedness. Dr. Sims reports the service:

We had a wonderful service. The picture is the scene in the program when we burned three mortgages—long standing against the church.

They amounted to \$17,328.94. On the platform is the Mayor; the President of the Chamber of Commerce; the Manager of the First National Bank; the former Pastor of the church, Rev. E. A. Gottberg; the four trustees; six children burning the mortgages; Rev. C. E. Coles of South Africa; Rev. R. J. Jensen of Winnipeg, Canada; Rev. F. W. Starring, Secretary of the Oregon Baptist State Convention; Rev. Earle D. Sims, and Mrs. Earle D. Sims. There were 200 people in the audience.

The First Baptist Church of Astoria was incorporated July 19, 1876. In 1922 the present lot was purchased, which was followed with the construction of their beautiful church edifice.

The reverses of the city have also been the reverses of the

church. The great fire of December 8, 1922, leaving a desert of 40 acres of ashes, and the failure of two banks in 1928-29 was perhaps the cause of over one hundred members of the church moving from Astoria. This made it necessary for the church to borrow to complete its building.

After the discharge of the three mortgages, the total indebtedness remaining against the church is only \$6,500, as compared with a property valuation of \$65,000.

## Five Races Represented in High School Evangelism

Just prior to his coming home to begin his pastorate with the City Park Church in Denver, Colorado,

(see MISSIONS, November, 1933, page 540), Rev. Frank E. Eden conducted a final series of special evangelistic meetings in the Baptist Mission High School in Rangoon. It was the climax of persistent work done throughout the year in the daily Bible classes which he led while pastor of the Immanuel Baptist Church. There

were 40 decisions. Five races were represented in the group: Anglo-Indians, Burmans, Karens, Chinese, and Indians. "This fruitage," wrote Mr. Eden, "was normal, expectant, and sound. The only pressure evident was the spiritual impact accumulative through constructive study and resolve of the student."

At Kowloon on the mainland we discovered a gospel tent of American make to serve as a model. A tent-maker was found and the contract let for a tent 40 x 60 feet. A good portable organ, four gas lanterns, a platform and 50 benches completed the outfit. We also purchased material for a red lining for the roof, to protect us against the ultra-violet rays of the sun. Within two weeks the tent was finished and shipped to Swatow. When the annual associational meetings were held in Kityang everything was ready.

## Fifty Benches in a Tent

*A Hongkong business man offers \$1,000 for a gospel tent in South China and it is accepted*

By E. H. GIEDT

LAST year a well-to-do business man in Hongkong, Mr. Lim Tsu Hong, came to visit his father, our ordained pastor at Kim Khe, 27 miles west of Kityang, South China. While there he manifested great interest in evangelistic work and offered \$1,000 for the purchase of a gospel tent and outfit. After talking the matter over one Saturday night with Rev. Bruno Luebeck, a fellow missionary, we agreed then and there to assume the risk of launching the gospel tent in the Kityang field.



*Exterior and interior of the Gospel Tent in South China. Rev. Bruno Luebeck stands at the entrance*

We set up the tent and on Sunday morning we arranged for a dedication service. The entire Sunday congregation from the church and the preachers and delegates from the inland churches were invited. The six members of the tent staff, Mr. Luebeck, Miss Katherine Bohn, engaged in medical work in South China, three Chinese (our field evangelist, Mr. Luebeck's translator and a Bible woman), and I were introduced. Each made a brief speech. Two days later we loaded the outfit into a boat and towed it, with our own motor boat, to a village six miles distant for an eight days' stand. All worked well and we had splen-

did meetings. We went on to another village where we remained 18 days, and were more successful, organizing two classes of inquirers.

Of course one wonders how such an undertaking is financed. With the exception of several personal gifts from missionaries for literature, and a \$100 specific, Miss Bohn, Mr. Luebeck and I are meeting the running expenses for transportation, light, etc. We believe that the time is ripe for such evangelistic work.

In the six months since we began this work we have had nine campaigns. They varied from 7 to 18 days each, days of intense activity. Beginning with a staff prayer meeting after breakfast, there followed a meeting for

women, led by Miss Bohn and the Bible woman; two Bible exposition periods for mixed audiences; a children's hour, and finally the evening meeting and chorus hour.

Our meetings were very well attended and in the evenings we frequently had as many as a thousand crowd into the tent and stand around the open sides. While it is impossible to estimate results, there was gratifying response in each place and we were able to organize classes of inquirers for further Bible study with from 20 to 30 in each group. Besides doing an immense work of direct and personal evangelism, this tent work has brought the story of Christ to the untouched masses in the villages.

the federal government, taking the attitude that Mexico already has too many churches, did not wish to permit dedication. Another year passed in which many plans were tried, to obtain the necessary permission. Finally this was secured through untiring efforts of Sr. Horacio Osorio, a medical student, who lives in our home and is pastor of the little church.

The mayor of Zacatelco was on the platform during the dedicatory services. Sr. Ernesto Barocio, our general missionary, preached the sermon and the Puebla choir furnished part of the music. More than two hundred people were there.

When nearly everyone had gone to the feast of turkey, pork, beans, and tortillas, I found a little woman huddled near the door. She, like a dozen others, had heard that the doctor would be there and hoped for some relief from her suffering. Unfortunately with cancer of the breast, she will never know health again.

The new church is on the most traveled street of this big town, where buses must pass going to other villages as well as to the capital of the state. A great future awaits the work in this place.

## A New Church on a Much Traveled Street

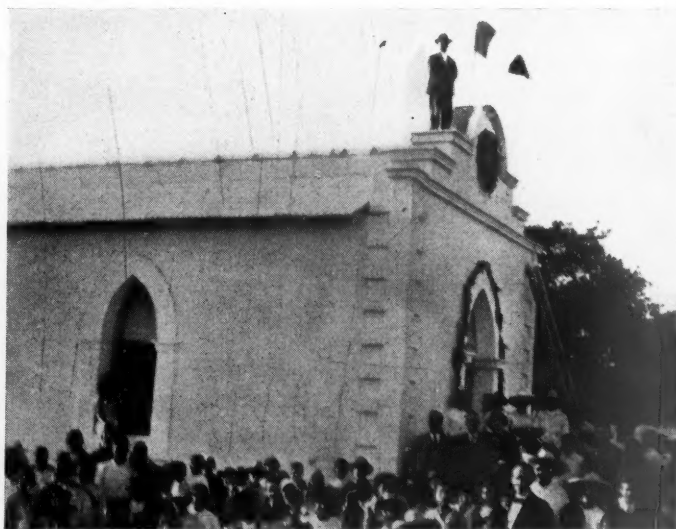
*Mexican Baptists build a new church and are then compelled to wait a year before the Government permits its dedication*

By F. L. MEADOWS, M.D.

THE 29th of October, 1933, was a day never to be forgotten by the members of our little congregation in Zacatelco, state of Tlaxcala. After five years of effort they have their little church. The first two thousand *adobes* (bricks) were lost because we did not help them go forward when they had brought rock and sand for the foundations and the first three feet of the wall. The site is near a little stream that overflows during the rainy season. Though there is never enough water to wash badly, it does saturate the sandy soil. This would weaken a wall made of *adobes* if moisture could rise to these sun-baked bricks that are eight or ten times as large as the bricks made in the States. So the people made new *adobes* when I told them that their friends in the United States

had sent me funds with which to help them.

As the members did much of the work, almost a year was occupied in the actual construction. Then



*The new Baptist Church in Zacatelco, Mexico*



## A More Abundant Life for All

*The President of the United States and his Secretary of Agriculture join the Federal Council in celebrating the 25th anniversary of American Cooperative Protestantism*

By SAMUEL MCCREA CAVERT

COMMEMORATING the 25th anniversary of the Federal Council, an audience of 4,000 gathered in Constitution Hall, Washington, D. C.

The crowning point of interest was President Roosevelt's address. After congratulating the churches on the cooperative advance made through the Federal Council, he laid strong emphasis on the social idealism of early Christianity, which challenged the pagan ethics of Greece and Rome, and declared that the time had come to "challenge the pagan ethics that are represented in many phases of our boasted modern civilization." Specifically, he pointed out the dominance of "greed" in our economic life and the resurgence of lynch law. He held that government is now "seeking through social and economic means the same goal which the churches are seeking through social and spiritual means," and defined that objective as "a more abundant life" for all. He concluded by declaring that "the churches are the greatest influence in this world of ours to overcome the present tendency toward greed."

Dr. Albert W. Beaven, as president of the Federal Council, re-

viewed the significance of the Council for the religious life of America and the world, defending the Protestant principle of liberty as of permanent value and showing how through the Federal Council great values of unity are now being increasingly secured without the sacrifice of rightful freedom. Then turning to the moral and spiritual needs which the Church must meet today, he declared that the nation needs "a free and courageous pulpit and an unfettered Church, that it may bring into human relations those enduring principles which are revealed in Jesus Christ." Dr. Beaven concluded by emphasizing the primacy of moral and spiritual values as the foundation of society. "Slowly and in a dazed fashion," he said, "we have awakened to find that when we worship selfishness, the very temples of our selfishness come crashing about our heads. And when we sneer at God and the moral life and think that we have outwitted the Ten Commandments, we wake to find ourselves robbed by the very men whom we worshiped. Can we not learn that it is not only morally but economically true that righteousness exalteth a nation, and that sin is a reproach to any people?"

In connection with the anniversary, a special meeting of the Council was held during the days of December 6 and 7 in the New York Avenue Presbyterian Church, Washington.

It is no disparagement of the other addresses, several of which were brilliant, to say that of Secretary of Agriculture Henry A.

Wallace was the high point of the three daytime sessions. Many who heard Mr. Wallace felt that his message was one of the most arresting addresses given in any church program in many years. The impression left by the picture of this distinguished public official pleading for "changed hearts" as the only ultimate cure of our economic situation was moving in the extreme. His point of view may be summarized in this quotation: "The men in the street must change their attitude concerning the nature of man and the nature of human society. They must develop the capacity to envision a cooperative objective and be willing to pay the price to attain it. . . . The religious keynote, the economic keynote, the scientific keynote of our message must be the overwhelming realization that mankind now has such mental and spiritual powers and such control over nature that the doctrine of the struggle for existence is definitely outmoded and replaced by the higher law of cooperation. . . . Then the vision of Isaiah and the insight of Christ will be on their way toward realization."

Dr. Adolf Keller, of Geneva, Switzerland, brought appreciative messages and greetings from the churches of many European countries. The Westminster Choir of Princeton, N. J., gave a concert of high inspirational quality. Both networks of the National Broadcasting Co. and also the Columbia System made it possible for people throughout the nation to participate in the service.

# ◆ PERSONALITIES ◆

## Chin Dentistry in Burma

NOT SATISFIED WITH HIS RECORD in extracting 3,000 teeth from the chins of the Chins in Burma, Rev. E. C. Condict, D.D.D., writes that the number of extractions has now passed the 4,200 mark. It will be recalled that he was awarded the D.D.D. degree by his fellow-missionaries a year ago. It means Doctor of Daring Dentistry. (See *MISSIONS*, May, 1933, page 290.) He says he has seven good reasons for his unique profession, but he sums them all up in one, "It gives me a good hold on the Chins." Does he not also mean chins? He announces further that he extracts teeth "without pain and without payin'!" The accompanying photograph was taken by Rev. A. T. Fishman just as Dr. Condict had extracted a tooth from a Chin who registers blank surprise as he sees what has happened. The missionary writes that as he goes among the people, he is doing everything possible to awaken "the Chins to the fact that their race is becoming Burmanized and lost, and that their only hope, as a race and as individuals, is in going the Jesus road." Church membership among these people increased by nearly 300 during the first six months of last year.



*The big tooth is out and the Chin looks surprised*

## Twenty-Five Years with Japanese Students

A DISTINGUISHED COMPANY gathered at Scott Hall, Waseda University, in Tokyo on October 29, 1933, to honor Dr. and Mrs. H. B. Benninghoff. It was the 25th anniversary of the opening of Dr. Benninghoff's remarkable work among Japanese university students. During this quarter of a century he has not only brought the impact of his virile Christian personality on the student generation of Japan, but he has worked untiringly for more friendly relations between Japan and the United States. A leading daily newspaper, *The Tokyo Nichi Nichi*, in its issue of November 2nd featured the occasion and published a photograph of Dr. Benninghoff in the act of making the customary low Japanese ceremonial bow as he receives gifts and testimonials. Both the United States Ambassador and the Japan Minister of Education expressed appreciation of Dr. Benninghoff's unique service.

## A Capital Pastor Goes to Denver

THE HEADING OF THIS PARAGRAPH is appropriate. During most of his ministry Dr. Clarence W. Kemper has been pastor of Baptist churches in state capital cities, viz., Minneapolis, Minn., Lansing, Mich., and Charleston, W. Va. Now he goes to another state capital, to the pastorate of the First Church of Denver, Col. As Chairman of the Program Committee for the Kansas City Convention in 1931, as President of the West Virginia State Convention, as Vice-President of the Northern Baptist Convention and leader of last fall's Presidential party, and through membership on numerous Convention committees he has rendered notable service to the denomination. Colorado secures a strong addition to Baptist forces, but at a distinct loss to West Virginia, where Dr. Kemper will be sorely missed.

## The King Greets the American Clergy

WHILE IN ENGLAND, DR. RIVINGTON D. LORD, President of the American Baptist Home Mission Society and Secretary of the Federal Council of Churches, was an invited guest at Buckingham Palace. When presented to King George, he voiced the congratulations and good wishes of the clergy of the denominations associated in the Federal Council. The King said in reply, "I deeply appreciate the congratulations and good wishes you have just extended. I am glad of this opportunity to extend to you and through you to the clergy of the United States, my sincere appreciation of your united prayers at the time of my recent illness. Dr. Lord, please convey to them my felicitations and good wishes."

## Dr. Axling's Book Has a World Circulation

FRIENDS OF DR. WILLIAM AXLING will be glad to learn that his book *Kagawa*, published by Harpers, which is having a remarkable sale in the United States, is soon to be translated into several foreign languages. An edition in Holland has already appeared. Publication rights have been granted in France, Sweden, China, and Norway, with a possibility also in Germany. All of which reveals wide public interest in Kagawa and his work in Japan.

# MISSIONS

*An International Baptist Magazine*



Founded in 1803 as *The Massachusetts Baptist Missionary Magazine*

HOWARD B. GROSE, *Editor Emeritus*

WILLIAM B. LIPPHARD, *Editor*

## CONTRIBUTING EDITORS

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*Field Correspondents in Four Continents*

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FEBRUARY, 1934

No. 2

## Selling Their Birthright

### For a Mess of Pottage

IN THESE times of distress, churches are tempted to resort to sales, bazaars, entertainments, suppers and various other schemes to raise funds. Now comes a brilliantly conceived and nationally projected sales plan. Thousands of church women are being persuaded to become agents for promoting the sales of products of certain companies to be listed in a gigantic catalog. The scheme may be commercially honest. It may insist on social justice in the distribution of profits resulting from cooperation in the plan. Concerning these aspects we have no comment. Such discussion possibly belongs outside the field of a missionary magazine.

But when any scheme proposes commercial methods for financing churches and their missionary enterprises, it becomes our duty to point out the danger that churches participating in the plan may be selling their birthright for a mess of pottage. To divert the forces of religion into community efforts to increase the sales of certain products to the exclusion of other products equally honest is a betrayal of Christian principles. When for financial support churches

turn not to an inner conviction that to know God and to have fellowship with Christ needs to be experienced in other lives, but to high pressure salesmanship, an indignity is offered the cause of Christ. The only sound method of supporting Christianity is the personal response of people whose experience of God impels them to individual responsibility for maintaining His house in their community and for proclaiming His gospel where it is as yet unknown.

Moreover, to evade that responsibility and to substitute the competitive system of the marketplace, places church support on an unstable foundation. Temporarily it may possibly be strengthened; permanently it cannot be otherwise than weakened. A mission hospital in China has a precarious future if its support comes from commissions on sales of a brand of tooth paste listed in a catalog. A pastor's salary, partially and sporadically paid though it may have been in recent years, becomes far more uncertain if it depends on a community's purchase of one brand of canned tomatoes to the exclusion of other brands.

After all, the time-tested every member participation, annually suggested to Northern Baptists in Every Member Canvass Week, March 11th-18th, whereby every one contributes according to his means and his conscience, is sound, safe, dependable and Scriptural. It pays no profits to a distant corporation. It boycotts no honest products not listed in a catalog. It drives no women into the streets in a frenzy of salesmanship. Its certainty of success varies only with inner conviction as to the reality of God and the redeeming power of Christ. If that is lacking, all methods of church finance must ultimately and inevitably fail.

## A Baptist Message

### From the Land of Mussolini

FOR several years the first Sunday in February has been observed as Baptist World Alliance Sunday throughout the world. Annually a member of the Alliance Executive Committee is commissioned to prepare an appeal in behalf of this Sunday and in exposition of its significance. In other years American, Canadian, British, German and Swedish members have rendered this

service. That for 1934 has been written by the distinguished Italian Baptist, Dr. Aristarco Fasulo. The fact that these annual messages are prepared by representative men of various countries ensures variety of approach and of emphasis within the general unity of Baptist principles. Dr. Fasulo's earnest statement appears on page 114. It is hoped that our churches everywhere will in appropriate manner observe Baptist World Alliance Sunday. It would seem especially fitting this year in view of the Congress to be held in Berlin in August.

### The Minister's Wife— What Is She Worth?

THE Editor was born in a parsonage. Anything in print that deals with the minister or the minister's wife, therefore, instantly catches his attention. So he read with profound interest a short article by George Jackson recently featured in *The Christian Advocate* and originally published in *The Manchester Guardian*. It ought to be read by all church people. Here it is:

One of the most gifted and famous preachers of his generation once said that the ideal wife for a minister is one who not only manages his house with skill and economy, who brings up her children in the divine love, and carries herself so wisely among his people that none are offended, but one "who advises her husband on every important matter and often restrains him from hasty speech; who receives him weary, discouraged, irritable, and sends him out again strong, hopeful, sweet-tempered. The woman is in the shadow and the man stands in the open, and it is not till that woman dies and the man is left alone that the people or he himself know what she has been—for Livingstone is buried in Westminster Abbey, but his wife's grave is in the African forest."

Might not our congregations be a little more considerate in the demands which they make on the minister's wife? Let them not forget that she has the same calls upon her time and strength as come to every other wife and mother, with not a few that are hers alone. I am building for her no impossible pedestal; she is human like her husband and the rest of us; but, if it be not an impertinence, I will be bold to say that in all our land there is no body of women who are doing their difficult duty today more patiently, more bravely, more cheerily, than the wives and mothers in our manses.

Throughout the New Year, it would not be out of place for all of us to show a little more appreciation of the minister's wife. In tangible as well as intangible ways we can make demands on her more considerate and cooperation more sincere.

### Is It Unwarranted Optimism, or Soundly Placed Confidence?

AT THE Chicago meetings, reported on page 104, the perennial financial situation was again discussed. The treasury report was far from reassuring. As of November 30th (first half of the fiscal year), a total of \$964,985.06 had been contributed by the churches as compared with \$1,203,256.91 for the corresponding six months in the previous year. The percentage is barely 80. It is heartbreaking to contemplate the further retrenchment that will become inevitable unless the trend for the remaining months moves sharply upward.

In sublime faith in the denomination and in the restoration of the giving power of the churches, the Board fixed the budget for the next year at \$3,747,496, exactly the total for the current year. Is this unwarranted optimism, or hopeless credulity, or soundly placed confidence? Or is it unwillingness to face fiscal realities and to plan downward adjustments in the denomination's world-wide missionary impact?

The outcome of the present year ending April 30th will furnish the answer to these questions. And that outcome will depend on the loyalty and the sacrificial response, in spite of whatever personal hardship may have been incurred during these lean and terrible years, of every Baptist who professes to be a devoted follower of Christ.

### An Englishman Finds Conditions Greatly Improved in America

DR. J. H. RUSHBROOKE is noted for accuracy of impression and keenness of appraisal. What he says about conditions in the United States should be of great interest. Upon his return to England from the meeting of the World Alliance Executive Committee in New York last November, he wrote:

It was good to have an opportunity of making a short tour in the eastern states and Canada, including visits to some of our educational institutions.

It was almost exactly a year since I last stood on American soil. The contrast between November 1932 and November 1933 was almost startling. A year ago I found everywhere most gloomy views of the American situation. This year the outlook was very different. Difficulties still remain and church and mission enterprises are suffering under financial shortage. Nevertheless, I found a general admission that there are definite signs of improvement. Whatever the final effect of President Roosevelt's policies, there has come about a remarkable change for the better in psychological conditions. The new hopefulness counts as an important factor even in the economic sphere.

It is encouraging to have this confirmation of recovery. What remains now is for all of us to translate our hopefulness into the realities of everyday living and put our improved psychology into actual practice.

## Editorial ♦ Comment

♦ Special attention is called to the announcement on page 117 concerning the World Day of Prayer to be observed on the 16th of this month. A continuous service of prayer is being arranged in which Christians of more than 50 countries will unite. The service will begin in the Fiji Islands, continue always westward around the world for approximately 40 hours, and end with an evening service for young people in Honolulu. It will be a united intercession for peace, for the peace of God in the heart and in the home, peace in the land in which each praying participant dwells, and peace among the nations.

♦ According to Mrs. Franklin D. Roosevelt, Americans in supporting projects in education are not altogether unselfish. As quoted in *The New York Times*, she said, "In safeguarding the education of the next generation you will not be purely altruistic. If you care for your own children, you must take an interest in *all children*. Your own children must go on living in a world that will be made by all children."

♦ In an article in *The Southern Workman*, Mr. P. B. Young gives surprising facts about Negro publications. The Negro in the United States supports about 150 weekly newspapers with a total circulation of 600,000. More than \$4,000,000 is invested. Negro publications include also 20 religious papers, 35 college periodicals, 16 trade journals, 13 fraternity magazines, and several well-edited and printed

monthly magazines. This is a remarkable record in a time of depression that has wrought such damage to periodical literature.

♦ Did you know that the world's biggest church is a Negro Baptist church in New York? It is the Abyssinian Baptist Church which celebrated its 125th anniversary in November. With a membership of more than 11,000 it claims to be the largest Protestant church on earth. It is the third oldest Negro church in the United States and was founded in 1808. For more than 25 years Dr. A. Clayton Powell has been pastor.

♦ In its annual message to the churches for Race Relations Sunday, February 11th, the Federal Council emphasizes justice to racial minority groups in the national recovery plans, declaring that "the spiritual and moral values so essential to national recovery cannot be realized when the material advantages are offered to members of one race and denied to those of another." It includes a vigorous denunciation of last fall's outbreaks of lynching and condemns the conduct and assertions of a certain governor as a "serious menace to the forces of law and order and to the basis of constitutional rights of all citizens." To prevent the discriminations threatened or actually taking place, the message calls upon all churches to strive for "equal opportunity for all without regard to race, creed or color."

### THE GREAT DELUSION

#### NUMBER 8. Repeal and Drunkenness

IT WAS repeatedly asserted by the liquor interests that the return of beer would not bring increase in drunkenness.

Mr. Frank A. Leonard, statistician for the New York State Department of Correction, reports:

Arrests for drunkenness were 10% more numerous in New York State during the first six months of legalized beer than during the corresponding period in 1932.

Since beer was legalized, the average number of arrests each month for drunkenness was 3,859 as compared with 3,515 for 1932.

Each month since April there has been a gradual increase in the number of arrests on both charges.

Now that liquor stronger than beer is freely available, records for the next six months will likely be appalling. Once more we are victims of the great delusion.

# A Soaked Missionary in a Chinese Canal

*A cold, wintry day is not the time of year for a man to be thrown into a Chinese canal. But this happened to Mr. Ufford. How he escaped pneumonia is a miracle. You will appreciate his final sentence*

By A. F. UFFORD

*Typical wheelbarrow taxicabs used in various sections of China*



*It was from a vehicle like this that Mr. Ufford was thrown into the canal*



THE first full week in the lunar year is observed as a special period for evangelistic effort. At this time the people have more leisure than at any other time and may be found either in their homes or going about the streets on pleasure bent. During this period last February I had three memorable days in the country.

The first of these days was in the boat-building village of Song-doh. Some 15,000 small boats are built and repaired in the place every year. Long ago a church member lived there. Unfortunately his conduct never overtook his profession. By his life he negated the testimony which his lips so freely gave. Now a man of a very different type, after years in business in Shanghai, has come back home to live. He is slow of speech, but strong in action. It was upon his invitation that we came. The pastor of the Ko-chiao church, a deacon, four Christian

women, and I made up the party. Long before we arrived the Christian villager was at the landing place to meet us. After a cup of tea we were conducted to a roomy building that had been borrowed for the occasion. For an hour and a half in the morning the men and women in the party pressed home the message. In the afternoon the women worked in the homes of relatives and acquaintances while the men returned to the place where we had been in the morning. As a result of this meeting and the earnestness of the Christian living there, plans have been consummated for the rental of two rooms to be used as a Place of Prayer to which the Ko-chiao pastor will make regular visits.

The second day was also in the Ko-chiao field. This time the group also consisted of seven persons, three men and four women. Our objective was the home of a Christian teacher where

considerable interest had been shown in former years. The day proved to be a wretched one, a snowstorm raging all day. While the snow detracted from the comfort of travel, it made it easier for the villagers to give their time to the message. There was little else they could do. We were invited to use the village school building as a preaching place. In the hall where the memorial service to Sun Yat Sen is held each Monday morning, we told the story of Jesus. What could be more fitting? Did not Sun Yat Sen draw largely from the teachings of Jesus? In this town also a Place of Prayer is being opened, and regular weekly visits are to be made.

The third day was to a place 75 li (25 miles) from Shaohing where a group of laymen were in session. These men represented the churches in the Shaohing lowlands. The lowlands is an extensive tract of land beyond the dike that keeps the ocean out of the Shaohing plain. Again we had a dark and dreary day, with rain and wind.

After being with the group through the morning and up to 2.30 in the afternoon, I started for home. A part of my journey to the bus station had to be made along the side of a canal on a

wheelbarrow. The wheelbarrow was not of the type made famous to us in our childhood, but one built for carrying passengers along narrow country roads. The wheel is very large. On both sides are crude seats, making it possible for two passengers to ride. Or one passenger can ride on one side with his baggage on the other.

On this particular day, having no baggage, I sat on the side away from the canal. All went well until we were within two-thirds of a mile of the bus station. Suddenly, without a moment's warning, the wheelbarrow man pitched me headlong over the barrow into the canal. After going completely under I emerged, still holding my open Chinese umbrella in my hand. My first impression as I came up snorting, was of utter disgust at having swallowed so much dirty canal water. The second impression came like a flash. I was sopping wet, 70 li from home, on a raw, cold February day.

Knowing that safety lay in quick action, I plodded rapidly toward the bus station, burdened by the weight of my wet clothing. Well aware of the fear that the country people have of the drowning spirit, I did not attempt to se-



*Canals and arched bridges are familiar sights in a thousand towns and villages in China*

cure dry clothes anywhere. Providentially, just as I arrived at the bus station, a private car came in bound for Shaohing. I engaged this and was at the city station in 35 minutes. Leaving the car I walked the mile and a half to the mission compound, still drenched and cold, but rejoicing over the prospect of a warm bath and dry clothes.

Some years ago I took an involuntary bath in the canal in July when I was pitched from an out-board motor boat. I have not ridden in one since. Now that I have had my wheelbarrow experience, I shall seek other means of conveyance when visiting the lowlands.

A soaked missionary dreads the canal.



## Four Hotels Refused Him a Bed

*The color line is drawn in the North as well as in the South, as is shown by the following incident in racial prejudice in New England*

By ROBERT MERRILL BARTLETT

A BRILLIANT young man from South India, who was receiving an advanced degree from an American university, was asked to spend his summer speaking to churches and conferences. One night he arrived in a certain New England city. He had wired an American friend there and expected to spend the night. When the taxi drove him to the house, he found that the friend had been called away by an unforeseen emergency. He asked the taxi-driver to take him to a hotel. Four hotels refused to accept this colored man from India. The driver finally said, after the Indian came out of the fourth hotel:

"I know a Negro who might take you in."

"Why?" said the young Indian; "I am not a Negro; why should I be under obligation to a Negro family?"

"Right you are, why should you?" said the driver. "There's another place where you would be safe and have a bed, and that's the police station."

"Very well," said the student, "I am not proud and I want to sleep."

The police had a vacant cot in a cell where a drunken man was sleeping. The young Indian thanked them for the offer, but soon returned to the desk and asked permission to sit up in the office till morning as the drunken man had become obnoxious. The taxi-driver, who had awaited the outcome of this choice of a lodging

for the night, now volunteered: "I'm on night duty. You come up to my room and sleep in my bed." Next morning after breakfast he drove his guest to the ferry and refused any money for fare or breakfast.

"You've been a good Samaritan to me," said the Indian, and as he got on the boat exclaimed again, "You certainly are a good Samaritan!"

"Say, listen!" said the driver, "that's twice you have called me that name. What do you mean?"

"Do you not know the story of the good Samaritan?" asked the Indian student in astonishment.

"No," said the driver. Whereupon he listened to the story, told by one to whom it was old and familiar. The white driver listened with interest, and said, "That's a good story. Where did you get it?"

"If I send you a book with it marked, will you read it?" asked the new friend.

"Sure, I will," replied the driver.

So a traveler from India, a foreigner of another color and language, sent a marked New Testament which related the classic story of brotherhood to the one citizen that he found in this so-called "Christian community" who was practicing real religion.

Reprinted from *Builders of a New World* by Robert Merrill Bartlett, by permission of the Missionary Education Movement.

# The Race Problem in the South

By EDWIN MCNEILL POTEAT, JR.

*At the Southern Baptist Convention in Washington a Commission on Social Research was proposed for study of the race problem in the South and to furnish guidance for the Convention in dealing with it. The following article is a transcript of a vigorous speech in support of this proposal by its sponsor.—ED.*

THE race situation in the South is becoming increasingly acute. We pass expansive resolutions regarding brotherly love and justice and that sort of thing, but do we undertake anything else? Do we know of anything that we can do?

It is discomfiting in the extreme to those acquainted with what is actually going on, to realize that agencies avowedly not Christian are at work who are pledged not to the passing of resolutions but to the securing of legal justice and all the rights that, according to the Constitution, belong to the Negro people. Communist agencies—and I am not afraid of the word “Communist” as it is used by men who are more interested in excitement than in information—are working definitely at a program that seeks to secure such justice for the Negro.

However badly the Scottsboro case may have been handled, it presents to the Negro an illustration of the willingness of the International Labor Defence to espouse the Negro cause even at genuine personal risk in a situation where there is at least a suspicion that the ends of justice were not being served.

The attitude of much of our white leadership in the South on this race problem is not only not Christian; it is less than sub-Christian. It is poor paganism! The Communists, although committed to the extermination of religion, have convinced a vast body of Negro opinion that they are nevertheless committed to the establishment of social justice. We, the defenders of religion and the stewards of the manifold grace of God, show little inclination to do more than to

pass resolutions about justice. This insincerity is fast getting to the point that will compromise the very heart of the gospel message and our Christian program.

For years we have been listening to reports and discussions on social service. Year after year committees have represented the painstaking effort of their members to appraise and acquaint us with social conditions which ought to be of concern to us as Baptists. Has the time not come, however, for an enlargement of the usefulness of the Commission on Social Service? So far as we know, there is little direct and aggressive effort to deal with the problems presented annually to our Convention. Is it because the reports seem to lack definite, factual information and specific counsel in the matter of methods of approach and solution?

The time has come for a more comprehensive and direct dealing with the great social issues. We need an agency of Social Research in connection with our Social Service Commission to study these pressing social problems and to furnish guidance for the work of the Convention in this field. Such a program could keep before our people the facts as they exist in specified areas where the difficulties are already acute or are becoming so and offer advice as to how to deal with them. As such situations yield to wise and thoroughly Christian treatment, the results could be made known in all our Sunday schools and young people's organizations to the end that the younger generation may cultivate a more genuinely Christian attitude toward this problem.





# THE LIBRARY

Reviews of Current Books and  
Book Publishers' Announcements



## Sermons for Everyday Living

By PRESIDENT ALBERT W. BEAVEN

This is volume one of the JUDSON PRESS SERMONS, the first of a series of ten by Baptist preachers. If the others equal this in spiritual appeal and motivating power, the series will make a real contribution to the religious literature of the day. These are precisely what the title says, sermons for everyday living. Dr. Beaven states his aims as a preacher in words that every young minister would do well to put in his note-book: "In my pastorate of 20 years at the Lake Avenue Baptist Church, Rochester, New York, it was my constant desire and attempt in the pulpit to aid my people in making the connection between God's power and their daily lives." You feel that purpose as you read. You are conscious that Dr. Beaven knew his people and talked to them on the everyday level where they lived and about the homely affairs in which they were engaged. With his rich gifts of insight, eloquence and personality, these sermons have peculiar heart-reach and power. (Judson Press; \$1.)

*The Adventurous God*, by Charles Edwin Schofield. This compact, readable volume of 159 pages aims to put Christianity on the fighting line of modern life by inspiring us to undertake high spiritual adventure under the leadership of an Adventurous God. The author deals lucidly and fairly with the issues raised by humanists and others, yields gracefully some of the old positions of orthodoxy, but holds on to the central

things of our faith and vindicates them in terms of God's Adventure. Missionary-minded folk will appreciate his chapter on "The Saga of the Adventurous God," which deals with the issues of comparative religion raised anew by *Rethinking Missions*. Preachers will be helped to clear thinking on vital themes, especially by the last three chapters on "God in Christ," "The Adventure of the Cross," and "The Eternal Fellowship." (Cokesbury Press \$1.)

*Religion Today*, by Arthur L. Swift and sixteen other preachers, college and seminary professors, Catholic, Protestant and Jewish, carries a sub-title, "A Challenging Enigma." It is well named. To the ordinary reader the entire compilation of lectures and essays cannot do otherwise than reduce religion to an enigma. Prof. Swift as editor of the volume expresses the hope that the book may furnish "much that satisfies and per-

haps as well a good deal that disturbs." Several chapters certainly do the latter, notably "The Dark Side of Religion" and "The Future of Religion." Indeed the picture of the religion of tomorrow is mightily disturbing. The book has little of constructive value to offer. (McGraw-Hill; \$2.50.)

*Craftsmen All*, BY EDWARD SHILITO. This book might be regarded as a significant supplement to the Laymen's Report in that it supports the plea for the recognition of the contribution that Asia and Africa can make to Western Christianity. These "younger churches from the East and South" (no longer do we speak of "native" churches and "heathen") are introduced to us in the first chapter as "Heralds of a New Age." Succeeding chapters indicate their contribution to older Christianity in terms of evangelism, saintliness, martyrdom, art, poetry, nobility and heroic living. Craftsmen all, they are working side by side with the older churches of Europe and America in building "one sanctuary for all humanity, yet with many chapels under the one roof." (Friendship Press, \$1.00.)

*The Christian Enterprise Among Rural People*, by Kenyon L. Butterfield. Six lectures at Vanderbilt University in 1932 under the Cole Foundation. No man is more thoroughly informed or better qualified than Dr. Butterfield to set forth the distressing conditions among the underprivileged rural populations throughout the world. With the rural church

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in America in a struggle for existence (See MISSIONS, October, page 457), and with the Laymen's Foreign Missions Inquiry declaring frankly that "work for the improvement of the agriculture and village life of the Orient is an integral part of the missionary enterprise," home and foreign missions have a common task in dealing with the problem of "the rural billion." Dr. Butterfield states the problem vividly, outlines reconstruction measures, and appeals to the church to bring a more abundant life to the rural masses. (Cokesbury; \$1.50.)

**John Barleycorn, His Life and Letters**, by Daniel A. Poling, is a clever and effective satire by means of which this world leader of young people makes clear the character and work of John Barleycorn as revealed by merciless caricature. With the wit and humor which are marked in him, Dr. Poling has turned the laugh on the "wets." Nothing more stinging or disastrous to the liquor traffic has been added to the temperance literature. Readers of this live-wire satire will not fail to place this Moses of the liquor forces where he belongs. In the temperance educational work that must be carried on and intensified, to meet present conditions, this keen dissection of a false and rotten pretence should serve as a valuable weapon. Its humor outpowers argument. The illustrations by Jack Gallagher add to the caricature of the text. (John C. Winston Co.; \$1.50.)

**How Far to the Nearest Doctor?** by Edward M. Dodd, M.D., Medical Secretary of the Presbyterian Board of Foreign Missions, was written with intent to make medical missions a living reality to American young people. This it does. The author, who writes from wide experience, has

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#### February—FOR TIMES OUT OF JOINT

By Charles Lyon Seasholes, Pastor of the First Baptist Church, Dayton, Ohio.

#### March—REALITY IN RELIGION

By John MacNeill, Principal of the Theological Faculty of McMaster University, and President of the Baptist World Alliance.

#### April—THE SIN OF BEING ORDINARY

By Frank B. Fagerburg, Pastor of the First Baptist Church, Los Angeles, Calif.

#### May—SAILS AND ANCHORS

By Harold C. Phillips, Pastor of the First Baptist Church, Cleveland, Ohio.

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picked out of a mass of material the situations that at once reveal desperate need and appeal to the heart. A thrilling book on a great subject. An answer to the question, why foreign missions. (Friendship Press; \$1.)

**A Directory of Foreign Missions**, edited by Esther B. Strong and A. L. Warnshuis, is an impressive presentation of the world-wide

Christian movement. It lists all agencies carrying on foreign mission work, with fields, income, official personnel, and includes a valuable statistical summary. All those facts so frequently desired concerning missionary staffs, schools, hospitals, receipts, Christian and non-Christian populations, etc., will here be found quickly and easily. It is really a foreign mission encyclopædia. (International Missionary Council; \$2.50 cloth, \$2 paper.)

**Builders of a New World**, by ROBERT MERRILL BARTLETT. Sketchy, with brief life illustrations drawn from Grenfell, Gandhi, Kagawa, Ramsay and Margaret MacDonald, Dr. Albert Schweitzer and others. (Friendship Press; \$1; 60¢ in paper.)

# A NEW DEAL FOR NORTHERN BAPTISTS

*The Commission on Reorganization presents its tentative report to the denominational mid-year meetings, December 12-13, in Chicago*

By WILLIAM B. LIPPARD

FOR the past dozen years, each mid-year denominational meeting, generally held in December in Chicago, has not only reflected the current Baptist state of mind, but has also considered the chief issue of concern at the time. A year ago those present at Chicago discussed the famous report of the Laymen's Foreign Mission Inquiry. Two years ago they were in the depths of despair as they faced a financial crisis, the threatening bankruptcy of a great city mission society, disaster to other missionary agencies, and the question of whether or not to hold the San Francisco Convention in 1932. In still earlier years it was the denominational survey, or the Judson Fund of the Foreign Mission Societies, or the Home Mission Covered Wagon Centenary. Back in the early twenties the Interchurch World Movement for several years annually furnished the background for the mid-year meetings.

## THE COMMISSION ON REORGANIZATION

True to pattern, this year's meeting reflected the current denominational state of mind voicing itself in a demand for a New Deal. Its outstanding program feature was the report of the Commission on Reorganization. Fully 200 people were present, including many Chicago Baptists. They were doubtless allured by the probability of an exceedingly interesting session. In this they were not disappointed.

Like some "Exhibit A," or perhaps more like a jury sitting in a jury box, the members of the Commission were seated beside the platform where everybody could see them. All but one of the fifteen members were there. Individually presented, their introductions read like a page from *Who's Who in America*.

Dr. C. O. Johnson's irrepressible humor provided a happy introduction for what turned out to be a very serious discussion. As former Convention president, he introduced the Commis-

sion. Referring to its report as a new denominational baby and himself as nurse, he said it was his task to prepare the room and the temperature for the reception of the infant. Whether the prolonged laughter resulted from trying to imagine huge Dr. Johnson as a nurse, or a dignified Commission report as a baby, can be left to the readers' imagination.

## A REPORT WITHOUT RECOMMENDATIONS

Dr. C. W. Atwater as chairman outlined the tentative report. During the ensuing three hours of discussion and question period, he called upon the various members for answers or explanations. A diagram clarifying the proposed new "set-up" appeared on a blackboard. It seemed to some present as if we were all in school again as Dr. Howard Wayne Smith, pointer in hand, explained the diagram in detail. It is reproduced on the opposite page. I am violating no confidence in thus giving it to MISSIONS' readers, for 200 people present copied it painstakingly in their note-books.

The report itself was repeatedly asserted to be only tentative, preliminary, incomplete, without specific recommendations, and subject to modification at any point. *This should by all means be clearly understood.* Dr. Atwater explained that the only reason why the Commission offered such an incomplete report was that the Convention had ordered a report to be submitted in December. The time elapsed since the Washington meeting had not been enough to even thoroughly explore all that the Commission had to consider. Dr. Charles Durden in his announcement on page 66 makes this clear.

Bearing in mind, therefore, the tentative character of the New Deal, its main phases can nevertheless be indicated. In general the Commission is considering, and expects to present recommendations concerning, the following readjustments, reorganizations, activities and functions of our denominational life.

1. The ever-recurring question of annual or biennial sessions of the Northern Baptist Convention.
2. Rotation in membership on denominational boards to assure a larger absorption of new personnel than now results from the normal processes of retirement, resignation, death, or expiration of terms.
3. Coordination of the denominational educational program, now done by three separate agencies, into one unified agency.
4. Possible mergers respectively of the two foreign mission societies and of the two home mission societies.
5. A final attempt at a final solution of the heretofore unsolvable problem of designated gifts and the policy of equalization.
6. The establishment of state or district promotion areas.
7. The determination of national and state budgets, their allocation to states for raising the funds, and adjustments under the direction of a budget research committee.
8. The creation of a new organization tentatively named the General Council of the Northern Baptist Convention, which would combine the functions at present discharged by the Executive

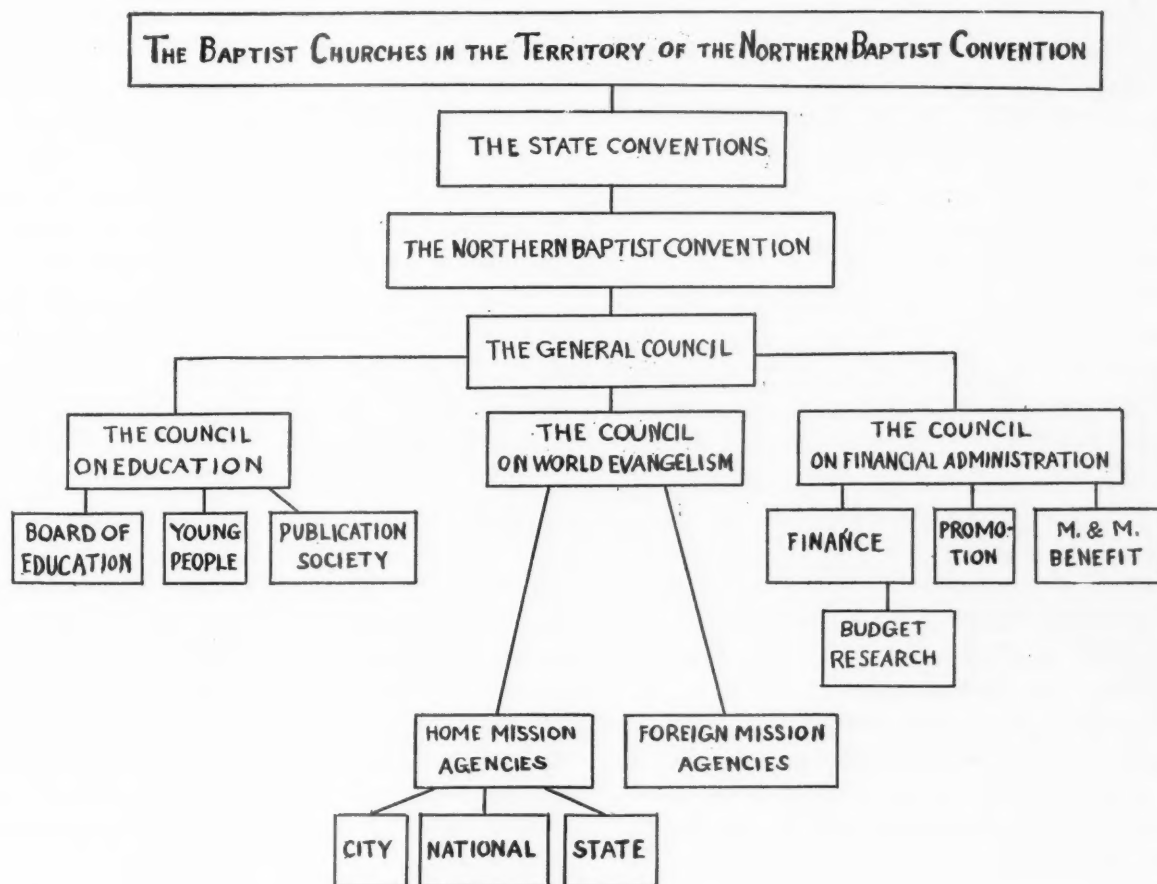
Committee and the Board of Missionary Cooperation. (See plan below.)

More than 50 people participated in the discussion and question period that followed. It was probably as "grilling" an afternoon as Northern Baptists have ever experienced. Yet there was good feeling throughout. Those present manifested a genuine desire to understand all the implications of the proposed New Deal. On the other hand, the Commission showed a readiness to consider all the difficulties and obstacles that were pointed out.

Against the background of this illuminating session, the Commission will continue its work and next month will prepare its final report. Hearings will be held throughout the country simultaneously with the release of the report. When the matter comes formally before the Rochester Convention, an informed body of delegates should know how to deal with it.

#### THE LOST ART OF EXPOSITORY PREACHING

The two-day meeting in Chicago was not without inspirational features. To the spiritual



uplift of all, the lost art of expository preaching was recovered in the opening address by President W. S. Abernethy of Washington, D. C. Speaking out of the long experience of a successful pastoral ministry, he gave a stimulating interpretation of the 46th Psalm and applied particularly to the conditions of today the familiar passage "God is our refuge and strength." It behooves all of us to ponder over his closing admonition that "the spiritual level of the denomination will rise no higher than that of its leaders."

Dr. George Pitt Beers of Paterson, N. J., brought a fine note of optimism in his enthusiastic report of the "Live It Through" and the "Read It Through" movements. During the past four months Dr. Beers had made 64 addresses and conducted 35 conferences in 39 cities across the country. Everywhere these movements had caught the imagination of our people. He cited as examples, a West Virginia church of 400 members where 87% were reading the New Testament through, a Minnesota church of 121 members where 131 people were participating, and a Rhode Island church of only 10 members where 38 persons had joined in "Read It Through." All through his tour the most tragic thing he discovered was not the financial distress everywhere observable, but the extent to which the American community is no longer aware of the presence or even the existence of the church. Yet all around are tremendous human needs amid the pagan living of our times.

In similar vein Dr. C. W. Kemper of Charleston, W. Va., reported his presidential tour, to which reference was made last month. (See *MISSIONS*, January, 1934, page 25.) According to Dr. Kemper, the "Live It Through" movement was giving Christ "an opportunity to demonstrate His spirit in this day and generation and to reclaim the barren wastes of potential social strength and spiritual power for His kingdom."

Dr. A. W. Beaven was present. He had come from the 25th anniversary meeting of the Federal Council in Washington, which had been addressed by President Roosevelt. In customary positive fashion, Dr. Beaven said that "no single denomination could have held such a meeting or had such publicity or received such respectful attention of the government as the Federal Council in Washington." It was evidence of the

"concentrated pressure of the impact of American Protestantism on the living issues of our time." Reassuring was his statement that the Council is "deeply sensitive to denominational points of view," and that Baptist cooperation with it does "not imply abdication of autonomy or independent judgment." He praised the cooperation and moral support given to the Christians of Germany in their heroic protest against absorption into the Hitler totalitarian state.

#### AN ORIENTAL DECLARES HIS CHRISTIAN FAITH

The climax in inspiration was a remarkable address by President Herman Liu of Shanghai University. He is on his way back to China after his strenuous tour with Dr. Stanley Jones and others in the recent foreign mission conferences. (See *MISSIONS*, September, 1933, page 416.) For a full hour this group of secretaries, Board members and visitors who for years have listened to speeches, sat spell-bound while this virile Oriental gave a brilliant and challenging review of the Christian movement in China. Dr. Liu's stirring declaration of his own faith in Christ and his assertion that Chinese Christians, through all the turmoil of recent years, had shown their readiness to live, and if need be, to die for Christ, created a profound impression. When he finished, applause somehow seemed out of place. Rather, all present found themselves in a mood of prayer and joined with Dr. P. C. Wright as he prayed for Dr. Liu, his great institution and the loyal Chinese Christians.

Just prior to President Liu's address, Dr. Bruce Kinney, with justifiable paternal pride, introduced his daughter, Dorothy Kinney, M.D., who spoke briefly. She had just returned home on furlough after her first term of service in the woman's hospital in Gauhati, Assam.

Interspersed among these inspirational features was an abundance of business items for both the Board of Missionary Cooperation and the Convention Executive Committee. These included arrangements for the Rochester Convention in May, special financial appeals on behalf of the Kansas and Iowa state conventions, Sioux Falls College, and the Chung Mei Chinese Boys' Home, and a host of routine matters.

The financial situation was also discussed and is summarized on the editorial page.

## The Minister and Foreign Missions

By RANDOLPH L. HOWARD

*Dr. Stanley Jones tells the interdenominational Foreign Missions Conference what he discovered on his tour across the country in talking to ministers of all denominations*

THE past year has witnessed a remarkable series of cooperative foreign mission mass meetings in 29 cities in many states across the country. (See *Missions*, September, 1933, page 416.) Great crowds had gathered, the high attendance record being at Chicago where nearly 15,000 people packed the huge coliseum.

From the stimulating experiences of these meetings, Dr. Stanley Jones, a member of the conference team, brought a report to the Foreign Missions Conference at Garden City, January 3-4. Speaking to the topic, "The Attitude and Spirit of the Ministers of the Churches in the United States Regarding Foreign Missions," Dr. Jones said that his experience led to the conviction that foreign missions is the Christian Church which believes that it has a gospel. When you project Christianity out into the soul of another race, ministers asked, does it then prove to be a gospel? If it does, they are for foreign missions. If not, they do not see how they can secure continued support. Baffled by present-day conditions, many pastors are turning their eyes overseas to find how they might make the gospel more vital in their churches. Many questions were asked. The conviction was evident that some phases of foreign missions need further correction. But most of all from these conferences, Dr. Jones declared, came the deep assurance that ministers will support foreign missions so long as the movement shows itself dynamic and alive to all the religious,

social and international issues of our time.

Another topic keenly discussed was: "Do new conditions challenge change in missionary method and policy?" Leading the discussion, Dr. Charles R. Watson, in a very able statement, declared that financial stringency, national consciousness and sensitiveness, the attitude of the rising generation, the intimate contacts of East and West, and the economic upheaval demand "new life and power and creative thought" in foreign mission policy.

One evening was given to a conference led by Dr. Edmund B. Chaffee of the Labor Temple on "Conditions in America That Affect Foreign Missions." Another evening was assigned to messages from the fields. Dr. Emory Ross of Africa declared: "In this generation Congo was born into the knowledge of the world." Many missions are working there, but not a single thing needs to be abandoned in order to go ahead cooperatively in Congo. Dr. L. S. Albright of Japan finds, whether in Japan or America, "the fundamental problems of the age are lust for money and greed for power. Miss Lillian Picken of India pleaded: "Do not make the message of today the appeal of a crisis but the challenge of an ideal." And our own President Herman Liu, of the University of Shanghai, concluding the session, declared: "China has passed through a storm. Branches have been broken, but the tree of Christianity is more deeply rooted in the soil than ever before. China

needs any gifts America can give; but America's greatest gift is not of her material resources but from her spiritual heritage."

Periods of devotion were frequent throughout the conference. Dr. Richard Roberts of Toronto led them in such a deeply devout and helpful way that all present heard again the "Go ye," and equally clear the "Lo, I am with you always."

The general program theme of the conference was, "Advances in Foreign Mission Cooperation in 1933 and the Next Steps in 1934." Accordingly plans were made for further interdenominational cooperation in 1934. It was agreed that other series of meetings should be held: one after Easter, and another in the fall. To make more effective these united efforts and other plans for cooperation, the integration of the Federation of Woman's Boards of Foreign Missions and the Foreign Missions Conference was approved. Mrs. Howard Wayne Smith, President of the Federation, led in this forward step. All the topics related themselves admirably to this central theme.

About 150 persons were in attendance, representing with the exception of 10 missionaries, people in positions of administrative responsibility for foreign missions as conducted by the leading Protestant mission boards.

### It will continue for another year

The "Live It Through" Movement will continue another year. In the Chicago joint session of the Executive Committee, Finance Committee and Board of Missionary Cooperation, a recommendation that the effort be prolonged beyond the current denominational year was unanimously approved.

The story of a rare treasure in the  
National Museum of Czechoslovakia

# The Oldest Bible Printed in a Living Language

By JOSEPH NOVOTNY

**I**N MY studies about the first prints of the Bible I was surprised to learn that the English, French and German Bibles were printed later than the Bible of my own country, Czechoslovakia. I was even more surprised when I found out that the so-called Prague Bible of Czechoslovakia is the oldest Bible printed in a living language. Its date is about 1480 or 1488, but not later than 1488. Through the courtesy of the director of the National Museum in Prague I obtained the photographs of the first and last pages of this precious Bible, which are reproduced herewith.

Certain facts about the history of the Bible in this Bible-loving country may interest the readers of MISSIONS.

Czechoslovakia was always famous for its love of the book of books. Bohemia, now a part of the Czechoslovak Republic, during the Reformation period received the honorable title as the "country of book and cup." This meant the Bible and the cup of the holy communion for which the Bohemians (Hussites) suffered more than any other nation. It was during this time that Europe coined the proverb, "The Hussitic woman knows the Bible better than the Pope in Rome."

Czechoslovakia is the only nation in the world that has a single word for the man whom the first Psalm praises by saying, "Blessed is the man whose delight is in the law of the Lord; and in his law doth he meditate day and night." The Czechoslovaks have a single word for this man,



*Photographic reproduction of the first page of the famous Prague Bible, the oldest Bible printed in a language that is in use today. The page is from the First Chapter of Genesis. The white space features a beautiful decorative initial, characteristic of fine book printing in the middle ages. On the opposite page appears a reproduction of the last page in the Bible, the final chapter in Revelation*

"Písmák." It is a Czech idiom which cannot be translated into any other language. It means a man who loves the Bible, reads it daily and meditates about its contents.

In the anti-reformation time the Jesuits proclaimed the Bible a poisonous book in Bohemia. Wearing spiked boots, they went out to search for hidden Bibles. With these "holy" boots they trampled on the bare feet of the people in order to force them to tell where they had hidden the Bibles. These Bibles were then chained and car-

*Years ago the Jesuits of Bohemia regarded the Bible as a poisonous book and sought to destroy every copy. Now Czechoslovakia in the National Museum at Prague guards carefully as one of its greatest treasures the famous Prague Bible*

the honor of having the first Bible printed in any living tongue.

The printing art was invented in the middle of the fifteenth century. It reached Bohemia at the end of the sixties of the same century and spread rapidly. There were several printing shops in various cities. The chief shop was in Prague. The oldest Czech printed matter is "The Letters of John Hus" (1459). The second is the Czech New Testament (1475), the third the Czech Bible of the year 1480 or 1488, the so-called Prague-Bible. There were two earlier printed Bibles. But both were printed in the so-called dead languages, Latin and Greek. This fact is supported also by Hastings' Bible Dictionary (Extra Volume, page 418) (The Bohemian Bible from the year 1480 or 1488): "The first instance on record of the application of the newly invented art of printing to the multiplication of the Scriptures in a living tongue." This proves that the country of the book and cup felt the need of having a Bible for the common people. It answered a real need.

The two reproductions on these pages show the front and last pages of this famous Bible. It is one of the treasures of the National Museum in Prague. There is no title-page. The first page, as was the custom, begins with the introduction. The big square features a beautifully printed initial which, because of its coloring, cannot be reproduced. The date of the Bible is written in the last few lines of the last page. Theologians differ as to the date. Some assume the year 1480, some 1488. In the same printing shop were printed the first newspaper (1515), the first map (1517), many hymnbooks and sermons, but mostly Bibles. Up to 1526 this printing shop had printed more than 100 books, mostly religious.



National Museum in Prague.

*Prof. Joseph Novotny of the International Baptist Seminary in East Orange, N. J., who furnishes this interesting study of Biblical printing, is also pastor of the First Czechoslovak Baptist Church in New York. He was formerly President of the Czechoslovak Baptist Union with headquarters in Prague. He and his brother John, still in Prague, are sons of Henry Novotny, Baptist pioneer in Czechoslovakia*

ried to the churchyards where they were solemnly burned. One Jesuit confessed that during his lifetime he himself had thus burned 60,000 Bibles. When Austria gave out the edict that all Protestants of Bohemia had to leave the country, these immigrants took nothing with them but the Bible and the "Labyrinth" written by Comenius—a book of equal quality as Bunyan's "Pilgrim's Progress."

It is then no wonder that a country which had such a love for the book of books ought to have

# WOMEN • OVER • THE • SEAS

*In the Mission Fields of the Woman's American Baptist Foreign Mission Society*



*Twenty-fifth anniversary of the Morioka Kindergarten*

## A House of Light

*The Morioka Kindergarten Celebrates Its 25th Anniversary*

By THOMASINE ALLEN

"SEND us to the hardest place in all Japan," said our earnest missionaries, Dr. and Mrs. Carpenter, long ago. This hardest place was away in the northern island, Hokkaido, cold, desolate, snowbound. Here, to one of "Auntie" Carpenter's Sunday schools, came a little girl, Eiko Chan, who learned of Jesus' love for little children. This Eiko Chan became Mrs. Nagaoka.

"Many things I have studied, but never have I studied how to

be a mother," said a beautiful young wife in America, long ago. The husband, always so ready to give up his own comforts and desires for others, arranged for the young mother to take kindergarten training. And this little family, Mr. and Mrs. Topping and wee Helen, came to Morioka.

Mrs. Nagaoka, the little Eiko Chan of Auntie Carpenter's Sunday school, became a teacher in the Girls' High School of Morioka. She read one day about a simple

plan for children of "pre-school" age. She conferred with the W.C.T.U. And so, every afternoon after high school, the earnest teacher gave her time to the little group of children who came to her in the school building. And then to Morioka came Mrs. Topping who, in order to be a better mother, had taken kindergarten training. In her years in Tokyo she had started several kindergartens, and organized the first Christian Kindergarten Training School in Tokyo (which has developed under the principalship of Miss Ishihara, one of its earliest graduates, and recently built its fine new building). Now here in the northern city was a group, all



Miss Toku Sato

waiting for just what she had to give. And thus through Mrs. Nagaoka and Mrs. Topping was founded, 25 years ago, the first kindergarten in Iwate Province.

There was an unused mission property, a very large Japanese house, 150 years old, which had belonged to a feudal lord, and had been purchased for \$200. Mr. and Mrs. Topping undertook its renovation. As wooden doors were replaced by glass ones, and more and more windows cut, the carpenter said, "They want us to make this a house of light." And indeed a house of light it verily became, for the purpose of the kindergarten was to extend the Kingdom of Him who was the Light of the world.

One of Mrs. Topping's biggest pieces of work in connection with the kindergarten was the training of Japanese teachers. One of these was Miss Toku Sato, who started in as a young high school graduate. She was trained for ten years by Mrs. Topping, not only in kindergarten methods, but in a deeper meaning of the Kingdom. She was an apt pupil and teacher, and received a kindergarten Government diploma, the first to be given in Iwate Province. Foreign principals have come and gone, each making her contribu-

tion. Japanese teachers have come and gone leaving their imprint upon the lives of the children, but Sato "Sensei" has stayed from the beginning. In

#### Our New Name

MANY of our more recent readers have wondered why this section of MISSIONS, devoted to items about the work and workers of the Woman's American Baptist Foreign Mission Society, was called "The Helping Hand." Older readers recall the days when the organ of this Society was called *The Helping Hand* and was eagerly read by missionary-minded women throughout the country.

In 1914, when the Woman's Baptist Foreign Missionary Society and the Woman's Baptist Foreign Missionary Society of the West were united, *The Helping Hand* was coordinated with MISSIONS, and the pages devoted to their interests took the name of their former magazine.

In these modern days when many have no knowledge of this historical background, there has been generally expressed a desire for a title more explanatory of the material this page carries. The proposal for a new heading has been discussed for some time. Finally at the September Board meeting of the Society it was decided to use the more descriptive title *Women Over the Seas*.

We hope our readers, new and old, will approve of this change, which we make simply for the sake of clarity.

the celebration of the 25th anniversary of the Kindergarten, which was held on October 14th, her anniversary was also celebrated.

The day dawned clear and bright. Mrs. Nagaoka and Mrs. Topping came the twelve-hours' journey from Tokyo. Graduates, mothers, fathers and officials came to do them honor. The service in the morning was impressive. Even the kindergarten children felt the solemnity of the occasion. As they marched in, Mrs. Topping was suddenly transported to the long ago, for the third little boy in the line was the exact image of his father who was in the first graduating class. This same father later in the program gave greetings on behalf of the 900 graduates. Greetings from the mayor, primary schools, mission, and many, many others were read, and gifts formally presented to Mrs. Nagaoka, Mrs. Topping, and Miss Sato. In Morioka there are many graduates who now have families of their own. One feature on the program was an or-

(Continued on page 128)



Two kindergarten children whose father was in the first graduating class



*Kindergarten children,  
Puebla, Mexico*

*Marjorie Hall, missionary,  
is seated in center*

## TIDINGS



## FROM THE FIELDS

### A Baptist Kindergarten In Old Mexico

The homes represented by the 25 little children in the kindergarten in Colegio Howard, Puebla, Mexico, vary greatly. Some of the children come from well-educated families, have radios in their homes, and have visited various parts of this interesting land. Others live in homes of one room with only one door for light and ventilation. They spend their days in the common *patio*, or playground. The entire family sleep in the one room with the door securely barred. Some of the children attend one of the two Protestant Sunday schools in the city. Others are Catholics. Federico's grandmother always stops in the garden to cross him before he enters our school. Many children attend our kindergarten because they saw the group playing in the

### CONTRASTS IN MEXICO

garden. Mexican children seem to have a way of getting what they want. Recently the children had an excursion to the railway station. They visited the waiting room, the ticket windows, and had the most fun boarding a train that was standing in the yards. They were interested in the difference between first and second class coaches. They saw an engine taking water and a row of empty cabooses on one of the tracks. One of the boys returned to the kindergarten to build a caboose and some of the girls to make train seats with the blocks. For a week the boys were busy building a long train. From day to day they added new cars, knocked down a coach to make a dining-car in its

place, experimented with building a car on a curve, worked at building an engine until they sought help in its construction. Some days the children themselves were the train. It took some practice for the engine to run around the room without losing any of its cars.

As Mexicans make a great deal of birthday celebrations, the children enjoy the simple birthday parties we have each month for those who have had birthdays during that period. This month one of the boys brought some magic lantern slides of scenes in Mexico and we used them for the party.

It is the aim of the kindergarten to provide a happy play time, educational activities, and, above all, to teach the children to play and work together in a spirit of loving comradeship. The children of the church families are given an opportunity to practice the Christian

ideals they are taught at Sunday school and the others are introduced to the Christian way of living.—*Marjorie B. Hall.*

### Improvements for Baptist Hospital in Mexico

For several months friends have generously supplied Miss Elsie Tryon, nurse in the Hospital Latino-Americano, Puebla, Mexico, with New Testaments for each patient. Miss Tryon writes:

"It is delightful to walk through a ward and see every man so completely buried in his Testament that nobody knows I have passed! Perhaps next spring I shall be able to have a roadster, so that I can visit them in their homes after they leave the hospital. I want to teach them not only how to keep well, but how to live for Christ. Most of them show a great eagerness to learn.

"The hospital is now undergoing some splendid improvements, made possible by the generosity of a friend in Puebla who bought for us a large lot adjoining the rear of the hospital. Like most buildings in Mexico, the hospital was built with altogether too few windows and none along the rear, because originally another building adjoined ours there. Every time one wishes to add doors or windows a govern-

ment permit must be obtained, so you can see that having three large new windows in my men's wards, and a door and a back porch off the kitchen, is quite an event. Another porch will be built outside the wards, where the men can enjoy the morning sunshine, and a basket-ball court is being arranged for the students. Of course we are all thrilled about these improvements. If the Lord provides the means, an upstairs sun porch will be built for the children's ward. Plans are drawn for it, but we are not yet in a position to proceed. The only room available for them now is absolutely windowless! The children get air at night by our leaving open the one door which opens into an outdoor corridor, and during the day if it is pleasant, their beds are pulled out into sunny corners.

"You who are tempted to pity me in July and August and envy me in January, for being in a tropical climate, should have been here a few days ago to see what a hail-storm we had. It came in great chunks of ice and lasted an hour, forming large drifts in many places. The ground looked just like a New York snowstorm! And there was still some of it the next morning. Our doorkeeper swept up a pail full of hail stones

and made us a freezer of ice cream. I wear a sweater ten months of the year. So that's Mexico—7,100 feet above sea level. There are places in the mountains where it freezes in earnest on winter nights. The poorer people suffer from chilblains a great deal, as they wear no shoes. They think they are caused by a germ which is present only in the winter months. So you can envy me in July and August and help me shiver in January."

### An Incubator Baby

Mrs. Velasquez came to the Hospital Latino-Americano from the little town of Atlisco. The next day she gave birth to a premature baby girl. We raised the baby in our improvised incubator and fed her with a medicine dropper. Mother and child were in the hospital eight weeks. A Christian woman who occupied the bed next to her began to read the Bible and talked to her about Christ. The day Mrs. Velasquez left she asked for prayer. Her husband is reading the Testament given her at the hospital. Together they plan to read the Bible. Little "Maria de los Angeles," as the tiny girl was named, may be the means of bringing her parents to Christ.



*Picturesque view of Puebla, Mexico, as seen from the Hospital Latino-Americano*

# The World Fellowship of Baptists

*A message to the members of Baptist churches in all countries in observance of Baptist World Alliance Sunday, February 4, 1934*

By ARISTARCO FASULO OF ROME

**B**APTIST World Alliance Sunday has been for years a symbol and a prophecy, presenting to our eyes the glorious image of the union of believers in faith and obedience to Christ, a union individually professed and actively lived. Let us, O Brother Baptists of all the world, offer praise and thanks to our God and Father for this union of hearts and churches in close fraternal bonds.

In this time, when our task of Christian testimony is so trying and difficult, ought we not unite in contrition and confession? The spirit of worldliness has penetrated too deeply and widely into our fellowship. The worship of Mammon has stained our conscience and marred our activity.

Perhaps we have attached too much importance to numbers and to the power of money, and given secondary importance to spiritual values, which our Lord placed always first, resting our confidence upon methods adapted rather for worldly gain than for the advance of the Kingdom of God.

The Lord grant us strength to take up with fresh consecration our mission in the world, in the spirit of the early Christians and the heroic Anabaptists and Baptists of the 16th and 17th centuries, who "endured the cross, despising shame," and triumphed in Jesus Christ despite persecution and martyrdom. Let us realize that if we do not conquer the world for Christ, it will conquer us.

Let us offer thanks to God for all that He has permitted us to do for His cause. Let us seek His pardon for our failure to realize the divine beauty of the message confided to us. Let us entreat that during the coming year our conscience and memory may be aroused and our zeal reanimated in His service.

In addition to these fundamental matters, let us pray:

(1) That His Spirit may descend upon the nations in this critical season, leading them to mutual understanding and solidarity.

(2) That our persecuted brothers, and all who endure tyranny in any land, may receive power and patience to stand fast, and that the hearts of their persecutors may be turned to understanding and goodwill.

(3) That philanthropic and ecclesiastical institutions and missions in all lands may find in the devotion and self-denial of Christian men the means to their maintenance.

(4) That the Baptist World Alliance may lead our people to a deeper realization of their true mission on earth.

(5) That the words spoken of the apostolic church may be applicable throughout the year in the experience of our own and of all Christian communions: "The Lord added to them day by day those that were being saved."

## Echoes

*From the Baptist World Congress at Toronto in 1928*

Christ in the manifoldness of His nature draws all men to Himself; all ages and races, all temperaments and cultures. The centuries cannot age Him nor progress pass Him by.—*Rev. John MacBeath, Leytonstone, England.*

We can never keep and defend the Christian faith if our own faith is more an intellectual acceptance of doctrines than a living and personal experience of Jesus and His power in our life.—*Principal N. J. Nordström, Stockholm, Sweden.*

Our devotional exercises are often meagre in quantity and mean in quality. In our worship we think too much of ourselves and too little about God.—*Prof. L. H. Marshall, Toronto, Canada.*

The open Bible in the language of the people and in the hands of the common man is the only hope of a free church in a free state within a Christianized society.—*Rev. Charles H. Sears, New York City.*

The things that Baptists have in common with other Protestants are much more important than the things in which they differ from them.—*Pres. F. W. Patterson, Wolfville, Nova Scotia.*

## Scripture Texts

Who called you out of darkness into his marvelous light.—*I Peter 2:9.*

Children of God without blemish in the midst of a crooked and perverse generation among whom ye are seen as lights in the world.—*Philippians 2:15.*

I must preach the good tidings of the kingdom of God to the other cities also: for therefore was I sent.—*Luke 4:43.*

## "LIVE IT THROUGH" IN FEBRUARY

By GEORGE PITT BEERS

INTEREST IN OUR "LIVE IT THROUGH" PROGRAM rises with the passing months. Everywhere there is a definite effort to make religion more vital, and to bring it into the everyday experiences and contacts of life. Whatever activities have been undertaken, this has been the one great goal behind them all. The success of the Movement will never be measured in any statistics. It lies in the realm of the vitality of people's relationship with God and the helpfulness of their contact with their fellow-men.

\* \* \*

THIS MONTH WE COME TO THE END of one of the most interesting activities of the year, our "Read It Through" Movement. Those who are up to schedule will finish the reading of the New Testament on Wednesday, February 7th. The 20-weeks' period allows them about 10 days to catch up if they have gotten behind. Pastors may well take advantage of this time to publish an honor roll of those who have completed their reading within the 20 weeks and thus to stimulate interest in further reading. It would seem to be an especially opportune time for doing anything that will concrete the interest of the people in Bible reading. One of the weaknesses of our spiritual life has been our neglect of this Book which we honor so much and study so little. The completion of this course of reading affords a particular opportunity for emphasizing the importance of the reading, and fixing the habit of it in the lives of our people.

\* \* \*

A NEW SET OF READINGS is being prepared, to begin on Wednesday, February 14th, and run to the time of the Northern Baptist Convention at Rochester. It is hoped that everyone who has been participating during the past months will enlist for this new course of reading, and that such interest will be stirred that many new readers will also be enrolled. Readings until Easter will be taken from the *Fellowship of Prayer*, published by the Federal Council of Churches. A booklet giving devotional comments in connection with these readings can be secured at five cents apiece, or two cents apiece in quantities of 50 or more. Readings from Easter until the Northern Baptist Convention are being

prepared by President W. S. Abernethy, from his favorite passages of Scripture. Let us so use these readings that we shall come to the Convention meeting a Bible-reading people to an extent that we have not been for a long time. Many pastors are seizing this opportunity to help the children and young people to make Bible reading helpful in their personal lives. Too many times they do not understand and so drift out of the habit, or fail to form it, because they do not arrive at the real value. Pastors who are giving help in this matter are going down to the root of spiritual things in the lives of their people.

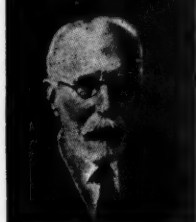
\* \* \*

THIS IS THE TIME to be making vital preparation for the period of evangelism that lies just ahead. Whatever method of evangelism is used certain things should be looked after. Some of our Christian people should be introduced to the possibilities of spiritual development and satisfaction that is to be found in leading others to Christ. We are cheating our people if we are not making them acquainted with this opportunity. We should make a careful survey of our entire responsibility and see to it that all of those for whom we are responsible have Christ's challenge presented to them faithfully in some fashion in the course of this season. One great possibility is the class in the Intermediate or Junior High School department of the Bible school, in which the pastor will meet the entire department during a part of the Bible school hour, probably during the worship period, leading them in a study of the meaning of Christian living and church membership. This course should be approached from the point of view of the actual problem of the daily life of the boys and girls and what solution Christ has for them.

\* \* \*

IN ALL OF OUR EVANGELISTIC WORK we should be very careful to face our people with high standards of Christian living and church membership. Their commitment to Christ should be complete and whole-hearted. It should be thoroughly understood that we expect them to go with Him "all the way," and care should be taken that they shall understand what "all the way" means.

## MISSIONS



### Washington's Prayer for the United States of America

**ALMIGHTY GOD:** *We make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government; and entertain a brotherly affection and love for one another and for their fellow citizens at large. And finally that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation. Grant our supplication, we beseech Thee, through Jesus Christ our Lord. Amen.*

When I came on this prayer among some carefully preserved papers the other day, it seemed like opening a window into the character of the man who was great enough to be known as the Father of his country. And I could not think of a fitter message to carry his memory to the peoples of all nations. The spirit of this petition appeals to us all. Missionaries in far lands may well use it to illustrate the religious faith and character of the man whose courage failed not at Valley Forge, and whose humility proved his greatness. America today may well thank God for such an example.

### International Bright Spots

**I** RECEIVED recently from General Secretary Francis S. Harmon, of the International Committee of Y.M.C.A.'s of the U. S. and Canada, one of the most engaging and illuminating pieces of missionary literature I have seen in many a day. I thought I had kept fairly well up with the foreign mission program of the Y since the World War, but this artistic product of compilers and printer—striking in contents and typography alike—soon convinced me of my mistake. From first to last of the 36 royal quarto pages, here is the living record of action, showing the world outreach of one of the most influential Christian organizations engaged in building character and incarnating goodwill among the peoples in the Old World and the New.

## The Editor Emeritus says:

It is a thrilling story, and the incidents and illustrations have been gathered by master hands at selecting the human touches, not forgetting that this is essentially a youth movement. As Mr. Wilfred W. Fry, chairman of the International Committee and our own widely known Baptist layman, says in his foreword, these pages reveal "international bright spots" in the work of the 10,650 Y.M.C.A.'s which are serving in 54 countries around the world. In 32 of these countries the movement was originated and developed by the Associations of the U. S. and Canada; while the remaining 22 countries have their own national movements or are related to the World's Committee of Y.M.C.A.'s, of which Dr. John R. Mott was made General Secretary when he retired from the executive headship of the North American Associations, which he had held with such outstanding ability for the turn of two generations.

The reorganization of the National Council brought Mr. Harmon on January 1, 1932, to his present position as administrative head of the International Committee in the Association's world service program set forth in these pages.

A human document like this cannot be described; it must be read. I hope that it may reach the pastors of our churches. Our missionaries abroad have generously recognized the foreign Y's as allies and fellow-workers. Pastors at home have too often failed to see in the Y.M.C.A. this "right arm of the church" which Dr. Mott has ever held it to be, and earnestly striven to make it. This I came to realize during my close association with him when, in the great "drive" at the close of the World War, I was asked to represent the religious press for the Association, and so for a time sought to interpret this powerful Christian organization to the people, and particularly to the churches. That working fellowship with the world leader in missions and Christian statesmanship was a rare privilege for me. I hope to tell sometime the story of his efforts year after year to establish closer relationships between the Protestant churches and the Y.M.C.A.

The stirring record disclosed in these "bright spots" shows how in many lands the Y.M.C.A., with its indigenous roots, is bridging the gap between the Christians and non-Christians, with Christ the central and supreme figure.

## THE CONFERENCE TABLE

### A CALL TO PRAYER

#### Goes Out to All People

"Pray for the peace of Jerusalem,  
They shall prosper that love Thee."

YOU ARE INVITED TO UNITE IN A  
FELLOWSHIP OF PRAYER THE WORLD  
AROUND ON THE  
WORLD DAY OF PRAYER

February 16, 1934

Prayer is consciously to enter  
God's presence: to speak to Him  
and to hear Him speak.

#### PRAY FOR PEACE IN OUR HEART

Peace is the rich soil in which all  
fair things grow. "Whatever  
we think and feel will color what  
we say or do. He who fears,  
even unconsciously, or who has  
his least little dream tainted with  
hate, will inevitably, sooner or  
later, translate these two quali-  
ties into his action." "Blessed  
are the peace-makers": they are  
God's children.

#### PRAY FOR THE PEACE OF JERUSALEM

*Our Home Town*—The place  
we know best: the streets that  
take us to our daily work:  
May peace dwell there!

*Our Church*—Where we try to  
serve God, and expect to meet  
with Him: May peace dwell  
there!

*The Holy Church Throughout  
the World*—May the peace  
"That surpasses all our  
dreams" rest upon the Church  
of God!

"The Lord of Peace, Himself,  
give you peace always by all  
means."

"Pray It Through"

"Live It Through"

"I am come that ye might have  
life, and that ye might have it  
more abundantly." *John 10:10.*

"No longer I but Christ living  
in me"—for a life more abundant,  
life with an overflow, with a sur-  
plus. The overflow provides the  
dynamic that makes it possible to  
attempt and attain great things.  
Only as Christians *abound*, have a  
surplus of hope, of grace, of love,  
and of giving, can they become  
"Channels of Blessing." Pray for  
the abundant life for all profess-  
ing Christians.

"Lord, Teach Us to Pray."

#### Student Counselor

The following letter, which gives  
the latest developments in student  
work, was recently sent out by the  
Woman's Foreign and Home Mis-  
sion Societies and the Baptist  
Board of Education, to District  
and State College Counselors:

*Dear Friends:*

You will be glad to know that at last  
the new Joint Student Committee has  
met and organized. Mrs. Stephen  
Leshner was elected as chairman, and  
Frances Greenough as secretary.

This Committee wishes to present to  
you certain definite recommendations:

First: It is the feeling of the entire  
group that nothing should be done to  
hamper in any way the important  
work which you are doing. In fact, it  
is hoped that you will find an ever-en-  
larging scope for your work.

Second: It is the desire of the Joint  
Committee that together we do every-  
thing in our power to strengthen the  
personnel doing the work. With that  
in mind the following was accepted:

The appointment of the State  
Counselors shall be made by the  
District Counselors by and with  
the advice of the Joint Committee.  
Before making such appointments  
the District Counselor shall send  
to the Joint Committee a state-  
ment as to the qualifications of  
the proposed nominee, and the  
Joint Committee shall then send  
back approval or disapproval.

Third: We enclose a Missionary  
Education flyer which we feel will be  
very helpful to you this year as you  
encourage study courses among college  
groups. We draw especial attention  
to "Christianity and Industry in  
America" by Alva W. Taylor, and  
"Today's Youth and Tomorrow's  
World" by Stanley High.

Fourth: The question of the con-  
tinuance of the "Cheer Leader" was  
discussed and there was a strong sen-  
timent in favor of continuing it. The  
only objection was a financial one, but  
it is hoped that we shall see our way  
clear to finance this very helpful little  
publication.

We shall look forward with interest  
to your annual reports, concerning  
which you will later receive sugges-  
tions. We are sure that with your co-  
operation we are going to find increased  
joy and satisfaction in this service.

*Nora A. Leshner, Chairman*

*Frances P. Greenough, Secretary*

#### Suggestions for Silver Boxes

Appoint a captain and lieuten-  
ants who shall see that *every*  
woman in the church has a box  
and returns it with her gift.

Letters written by the president  
of the local society to the women  
of her church will do much to em-  
phasize the need and challenge.

A *Woman's Society* Silver Box  
in the hands of a really interested  
woman can collect many a stray  
penny or dime. For example, it  
can always appear at the weekly  
sewing meeting and at church so-  
cials and suppers.

Use Mrs. Estey's poem "An-  
other Gift Box," for place cards at  
suppers. And of course the treas-  
urer of the local society will re-  
member to report immediately  
to the Secretary-Director the  
amount sent to the State Office as  
"Woman's Silver Offering."

The president of each local soci-  
ety should have a copy of *A Man-  
ual for a Woman's Society*. Send  
to your nearest Literature Bureau  
for a copy, which is free.

# MISSIONARY • EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

## Important Announcement

Owing to budget decreases the Department is omitting the new picture-poster charts from the series of graded materials. To all who have already ordered in advance and have sent payment for the charts, proper refund is being made.

We regret the necessity for this change, and hope that it may be only temporary.

WILLIAM A. HILL, *Secretary*

## Missionary Education in Theological Schools

The great advance made by Theological Seminaries in providing new courses in missions is reviewed by Secretary William A. Hill in the December issue of *The Missionary Review of the World*. His article embodies the results of a survey among 68 Theological Schools. It refutes the assertions of many uninformed persons that our seminaries are not presenting the cause of missions in an ade-

quate way. For example, Northern Baptist seminaries in six years have increased their courses on missions from 63 to 174; and 59 seminaries of other denominations have increased the number from 225 to 371 within the same period. In 68 theological seminaries 545 courses are recorded in place of 288 in 1926. Other evidences equally convincing show how these seminaries are enlarging their facilities for a better understanding of the missionary enterprise.

## Missionary Education in the Foreign Missions Conferences

Field Secretary Floyd L. Carr, was released for ten weeks to present missionary education in last fall's nation-wide series of Foreign Missions Conferences. The itinerary took him into 27 different cities and contiguous suburban centers. The emphasis on a missionary education follow-up of these platform meetings was much appreciated. In a number of cities definite plans were made for organizing study classes and Schools of Missions.

## New Interest in Missionary Literature

The Department has recently made an eight-months' survey of receipts from missionary literature published by the Department from May 1 to December 31 for the past three years. It shows that receipts from May 1 to December 31, 1933, were greater than those for the two previous years. Here is further evidence that real interest in missions is not decreasing.

## ROYAL AMBASSADORS

### A Trip to Europe—Oh Boy!

One sector of the delegation from the United States to Europe to attend the Baptist World Congress in Berlin, August 4-10, 1934, will be made up of a privileged group of 'teen-age boys and young men. They will travel for five weeks under the auspices of a Royal Ambassador party. This interesting trip is a part of the Baptist Fellowship Tours under the direction of E. P. Gates. Field Secretary Floyd L. Carr expects to accompany the party. An attractive folder outlining the five weeks of profitable sight-seeing under well-known and competent leadership and giving the exact cost (less than \$400) is now ready for distribution.

If you wish a copy, write to Mr. Edward P. Gates, 12 Alma Avenue, Belmont, Mass. Parents of

promising boys will sense the opportunity that is afforded by this carefully supervised party.

### A Significant R. A. Rally

All roads across the New England states led Tuesday, Dec. 26th, to the Boston Y.M.C.A., when the Ocean Park Boys' Rally was held in the interest of the 1934 camp. The track meet was directed by George S. Winsor, whose chapter in Dorchester Temple enrolls 85 boys. The Bruce Chapter won the meet. It was a second victory out of three necessary to gain permanent possession of the trophy. Camp Director "Mel" Prior presided at the supper, keeping a firm hand on the participants in the program. Rev. Perry Killam, of Brighton Ave. Church, provided excellent orchestra music. George S. Winsor's R. A. Chapter demon-

strated how a chapter meeting could be admirably presented. Franklin J. Keele, leader in archery and Indian lore at camp, and now a senior at Andover-Newton Theological School, delighted all with one of his Indian legends. The program was concluded with a showing of color movies of the 1933 camp by Robert Friend, a true friend of the camp.

#### News Notes

The R. A. Chapter at Calvary Baptist Church, Washington, D. C., has been reorganized under the direction of the Boys' Work Committee—George McNeil, John Patterson, Jr., and J. Q. Bugbee.

Two Massachusetts pastors have organized R. A. Chapters in their respective churches—Rev. E.

J. Shearman of Woburn, and Rev. Daniel Rider of the Clarendon St. Baptist Church, Boston.

#### Ten Dramatizations for Boys

The price of *Ten Missionary Dramatizations for Boys*, is reduced from \$1.50 per set to \$.60. Individual copies, formerly fifteen cents each, are now ten cents each. This series includes:

Christian Adventurer on Sea and Land  
Twenty-one Months a Prisoner  
Livingstone and Stanley Meet and Part  
Alexander Mackay's Hands  
Living Water  
Marcus Whitman's Call  
A Hoa's Hour of Testing  
Winning Li Hung Chang's Support  
Robert Moffat Returns With Afrikaner  
Rarotonga Burns Its Idols

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#### Royal Ambassadors

##### Hear Sir Wilfred Grenfell

INSTEAD of the regular September meeting, a group of Ambassadors from Judson Chapter, Richford, Vermont, journeyed to Swanton, a neighboring town, to hear Sir Wilfred Grenfell, who gave an interesting illustrated lecture and talk. Motion pictures were shown. Before the address each boy had the privilege of shaking hands with this pioneer missionary to the Labrador fishermen. During his remarks Dr. Grenfell spoke with favor concerning the work of the Royal Ambassadors, Boy Scouts and other boys' groups. The boys will never forget the impression which this man of God left upon them.—Robert A. Lundy.

## WORLD WIDE GUILD

#### Guild Day Is Coming!

A date to anticipate! Our annual Guild Day is an assured fact this year, so begin to save up now for the great event. It will probably be held the day preceding the opening of the Northern Baptist Convention, but the date will be announced in March MISSIONS. The place is Rochester, N. Y., sometimes called a suburb of Buffalo, and we shall have our practical methods Conference all day, winding up with our joint Banquet with the Crusaders at night. There will be "Celebs" galore, plus many District, State and Association Secretaries, as Rochester is so accessible to East and West. We are sure to have one grand and glorious time.

#### For Sale

"A lot of prejudices which  
Have ceased to be of use to me;

A stock of envy of the rich,  
Some slightly shop-worn jealousy;

A large supply of gloom that I  
Shall have no use for from today;  
I offer bargains: who will buy?  
Come, bid, and take the stuff  
away.

"A lot of wishes I've outgrown,  
A stock of foolish old beliefs;  
Some pride I once was glad to  
own;

A bulky line of misfit griefs;  
A large assortment of ill will,  
A job lot of bad faith and doubt;  
Harsh words that have their  
stingers still;

Come on, come on, I'm closing  
out.

"I need more room for kindness,  
For hopeful courage and good  
cheer.

For sale! The hatred I possess,

The dark suspicions and the fears,  
I shall have no use for from to-day—  
I offer bargains—who will buy?  
Come, bid, and take the stuff away.”

*Author Unknown.*

If the above verses cause us to check up on our own personality they will have served their purpose. Speaking of check-up, why not start a real investigation in each Chapter and find out where you are in the Reading Contest, the three Projects, and the Guild Friendship Gift? Better get as near your goal as possible now and escape that last minute rush.

*Faithfully Yours,  
Anna J. Noble*

#### Guild Vespers

The Sixth Guild Vesper Sunday was December 3rd, and services were held between four and six o'clock as was most convenient for each group. Although only two weeks have elapsed at this writing many reports have been received, a few of which follow:

**Vespers on a Train.** The most unusual setting for a Vesper Service occurred in Colorado. Two carloads of Guilders were returning from a Young People's Convention in Grand Junction and at four o'clock a Vesper Service was held in each car of the speeding train. There was a devotional service, much singing of hymns and a sketch, *The Spirit of the World Wide Guild* by Helen Stapp, given in rather abbreviated form because candles could not be used. It was a lovely service, and made all conscious of Guild fellowship throughout the world.

**Puerto Rico's New Venture.** Miss Ines Quiles, of the Ponce Chapter, writes: "Our annual



*W. W. G., Pulaski, N. Y., the youngest Guild in Oswego County*

meeting was not celebrated in the church. Early at three a group of about twenty-six gathered not at the church but at the municipal pier. The evening was splendid for an open-air service and it seemed as if the brilliancy of the sun was reflected deep in the hearts and faces of all the girls. On reaching the pier we were invited to visit a ship that was anchored there, and all enjoyed this unexpected treat. When we

returned we had our service, as close to the sea as possible. We had scripture, hymns and prayer, followed by an inspiring address by Miss Consuelo Rodriguez.

#### Rhode Island's "Celeb."

Theirs was a State Vesper Service held in Central Church, Providence, with none other than Mrs. Abernethy of Washington, D. C., for their speaker. Mrs. Abernethy is teacher of the Burrall Class in Calvary Church and has been with her husband on tour, so Rhode Island girls were fortunate in having her for their inspirational speaker. Communion was served by the Pastor, Dr. James D. Morrison, with Guild girls acting as deaconesses.

Minneapolis had a city-wide service at Lake Harriet Church and the report reads: "The program was beautiful. The girls used Sallie Coy's program. The two Guilds combined, making a lovely choir. Avis Liden, President of the Minneapolis Guild Council, read the scripture passages. The Olson trio, young girls with lovely voices, sang two numbers, and assisted the choir. Miss Selma Lagergren of the Philippines gave a stirring message on Thanksgiving and Christmas



*Lawrence Chapter W. W. G., Pulaski, N. Y.*



*Junior Guild girls, Charlotte, Mich.*

in the Philippines, contrasting her first holidays there 20 years ago and her last, just before her return to this country some two or three years ago. Her message closed with an illustration taken from the lighting of the World's Fair by a beam from the star Arcturus. It was wonderfully effective. Many of us felt we had never attended such an impressive service."

**Jewett City, Conn.** Two local newspapers gave large space to the impressive Vesper service which packed the church auditorium. A beautiful pageant, *The Star of Bethlehem*, was impressively given and the details were most interesting to read but too long to be given in detail.

These are just samples of many similar reports, each one deserving special mention. What a beautiful tie that thus binds us in Christian fellowship through worship and service!

#### **What Some Oregon Pastors Think of Us**

The following sentiments expressed by Oregon pastors as to the value of the World Wide Guild could be duplicated many times. One says: "The most valuable service which our Guild has done in our church is that they have kept up an increasing interest in church work and have kindled this

interest in missionary activities and privileges. The most important service any Guild can do internationally is to keep alive the missionary spirit, the greatest instrument of peace among the nations and the spreading of the saving knowledge of Christ."

Another writes: "The loyalty of Guild girls to the church and the denominational program, their constant endeavor to inform themselves along missionary lines, and their willingness to help at all times in church work are features for which the Guild is especially to be commended. Their supreme challenge is to win others to Christ by the testimony of the lives of their members. This involves beginning the missionary endeavor at home in loyalty to one's own church and community, because only in this way shall the larger missionary enterprise become real."

And one more adds: "I believe that the most important contribution the Guild is making to our church is the missionary spirit they are creating within the church. I believe also that this is the greatest task or challenge of the Guild, locally and internationally."

#### **A Double Header**

The Guild of the First Church, Mannington, W. Va., staged a

Mother and Daughter Banquet and a Birthday Party in the form of a lovely dinner with appropriate toasts to and from mothers and daughters, a birthday cake, and after supper a delightful meeting in the church auditorium, where a group of girls were initiated and a missionary play was given.

#### **Two Mexican Guilds**

One is at the Christian Center, Denver, Colo., and Miss Hume, the missionary, writes: "Our Guild girls have their quilts and dresses and some other articles ready to send to the Indians at Keams Canyon. They have enjoyed making them and are glad to send them to some who are more needy than themselves. They have elected their officers for the coming year and are making uniforms of blue skirts and white blouses to wear at special meetings. Five of our girls are Christians and we are praying that some of the others may accept Christ as their Saviour before the year is over."

The other is in San Diego, a Junior Guild, which was organized with three members and promptly grew to 17. Four of them are members of the church, and all are deeply interested in the Sunday school. They have already been entertained by two Junior Guilds and have acted as hostess to another.

#### **A Chinese Tea**

The Teen Age Guild of the Blockley Church, Philadelphia, entertained the Senior Guild at a Chinese Tea. Each guest was met at the door by a Chinese girl, in colorful costume and with eyebrows that slanted aristocratically, who bowed very low in greeting. Each guest was fitted with a gay little hat of black and yellow crêpe paper with a long Chinese queue hanging down the back. The hall was decorated with lanterns and Chinese pictures. A unique pro-

gram was presented, followed by games, a ricksha race (kiddie cars), guessing contest, and a race with rice. Then tea was served. The curtains on the platform parted to disclose the table. A chorus of "ahs" greeted the sight: Red candles tipped with yellow, tiny black and yellow junks, spreading jaunty sails at each place—a large one in the center overflowing with autumn leaves—upon each plate a delicious concoction of rice, pineapple and jello, known as Chinese bird's nest.

### Youngest Guild in the County

The County is Oswego, N. Y., the youngsters on the veranda steps the Junior Guild of Pulaski, which was organized by the Teen Age Guild, appearing in another picture staging a "wiener roast." You would expect such wide-awake Guilders to carry a full program of activities, which they are doing enthusiastically.

### A Good Lead to Follow

Because the Junior Guild girls in Charlotte, Mich., were too young to attend the Kalamazoo Assembly, their Counsellor planned a

week's camping party for them by the lake, and they thus had their missionary instruction, inspiration, plus a jolly good time.

### W. W. G. Subscriptions

As this issue goes to press, 39 new subscriptions as the World Wide Guild's Christmas Gift to the magazine, in response to the announcement in the November and December issues, have been received. This brings the total up to 103. The names follow:

Margaret Ryan, Mapato, Wash.; Mrs. Forrest McLoud, Wichita, Kans.; Viola Newman, Iola, Kans.; Jessie A. West, Lewiston, Maine; Margaret Miller, Jerome, Idaho; Harriet Weatherford, Scarbro, W. Va.; Edna Lehman, Buh, Idaho; Mrs. F. C. Krueger, Kankakee, Ill.; Mrs. Emma Conn, Smithfield, Pa.; Euda Wright, San Diego, Cal.; Mrs. Angue Orr, Urbana, Ill.; Margaret Mitchell, Corona, Cal. (10 subscriptions); Mrs. B. J. Kelley, Punxutawney, Pa.; Mary Rogers, Sparta, Mich.; E. B. Lodge, West Philadelphia, Pa.; Mildred Gold, Richmond, Ind.; Alverna Schwendener, Abilene, Kans.; Jean Douglass, Lansdale, Pa.; Mrs. Amadon, Lowell, Mass.; Mrs. Carl J. Saalbach, Collingdale, Pa.; Lillian Bach, Detroit, Mich.; Mrs. P. J. Lavonne, Galesburg, Ill.; Edith B. Dawdy, Peoria, Ill.; Elna Johnson, Edwardsburg, Mich.; Mildred Markle, Ingram, Pa.; Clemmie Roy, Detroit, Mich.; Mabel Harley, Pottstown, Pa.; Mrs. George F. Barton, Buhl, Idaho; Mildred Johnston, Meadville, Pa.

long to be remembered because of the impression on the lives of the children.

For reference material consult the following:

David Livingstone—*Livingstone the Pathfinder*, by Mathews.

Robert and Mary Moffat—*The Moffats*, by Hubbard.

Alexander Mackay—*Uganda's White Man of Work*, by Fahs.

Mary Slessor—*The White Queen of Okoyong*, by Livingstone.

Brief biographical sketches:

(a) Of above missionaries in *Missionary Heroes Programs*, 25 cents each.

And Portraits of above missionaries (11 x 14) 15 cents each.

(b) Mary Moffat and Mary Slessor and Portraits in *My Book of Missionary Heroines*, by Swain, 50 cents.

(c) Dr. Albert Schweitzer in *Greatness Passing By*, by Niebuhr.

(d) Dr. Katherine Mabie—Portrait and paragraph, *MISSIONS*, October 1933.

(e) Mr. George Carpenter and Miss Vendla Anderson—*MISSIONS*, October, November, December 1933 (C. W. C. Department).

Order from Department of Missionary Education, 152 Madison Ave., New York City.

*Mary L. Noble.*

## Children's World Crusade

### Great Personalities in Africa

Most Crusaders will begin the study of Africa this month. It gives us the chance to tell our children about some of the greatest heroes of the faith that they will ever meet. Let us make this our main purpose in our teaching, realizing that by the time these boys and girls have another chance to major on Africa, they will be in those critical years when many of them are lost to the

church and therefore to the appeal of such great personalities as Livingstone, Moffat and others. We ought to "feel shame" if any Primary or Junior child does not know something of the life of these missionaries and have an appreciation of their work. Among the noble army are some who are living now and are our friends. Pictures, biographical sketches, and stories are within easy reach of every leader. Make this a course

### C. W. C. Conference at N. B. C.

The National Conference of C. W. C. Secretaries and leaders will be held this year on the day before the N. B. C. opens. Fortunately, Rochester is so near to Buffalo that there is no question about my being there this year. I hope that every leader will now begin to plan to be present. It is more necessary now than in years of prosperity for us to get together to discuss methods, materials and problems and find ways of helping each other. In March *MISSIONS* we shall be able to give more details. Between now and that

happy day, will you each jot down questions, suggestions and problems for our consideration?

### Black Lolo

By CLARENCE VICHERT

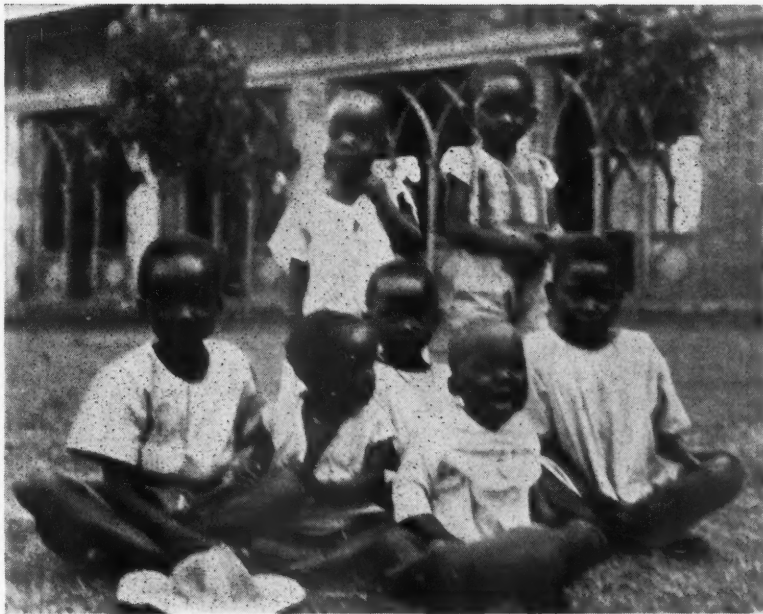
Who am I? I am a member of a very old family. Thousands of years ago, long, long before Christ lived, my ancestors were to be found near where I am now. I am a Black Lolo, one of a tribe that has never been conquered by the Chinese. I am very proud of my tribe, for we have never changed our way of living for centuries. I am eight years old and I live with my father and brother, whom you see in the background.

Where do I live? I live in the bamboo hut you see in the picture. It has only one room and we cook, eat, and sleep in that room. The floor is dirt, the roof straw. In winter it is very cold in the hut. Our hut is on a mountain side in West China. From our door we can see mountains for miles and miles. We are on the border of Tibet and China.

What do I wear? I wear a sheepskin turned inside out. In

summer I don't wear anything, and I like that best.

What do I do? I play. Sometimes I tend sheep and hoe corn. I never go to school because our people do not believe in school. My father says if we learn to read and write we shall be conquered. I think I like best to lie in the sun and watch the lambs play. When I grow up I want to do what my father does, raise corn and sheep.



*Happy children at Kimpese, Belgian Congo*

### School Life in Africa

By RUTH DICKEY

School opens with the rolling of the call drum. One hundred and forty barefoot boys and girls scramble to get in line or they will have to stand through chapel service. No dirty hands allowed in school. A cake of soap is given each pupil every week.

The children take turns in preparing a message for chapel. The first time I asked a girl to lead, every one burst out laughing. Baya tried to explain by saying "Mama, we women have not wisdom enough to teach, the men would laugh at us. Our work is to hoe the garden and take care of our babies." But the next day she got up without embarrassment and gave a splendid talk. The boys were dumbfounded, and since then girls regularly take their turn at leading.

The children have no money to spend so they work during the noon hour (and it is hot) carrying stones, clay, etc., for the new building in order to earn a Bible which costs 36 cents. Thirty-five have their Bibles, and most of



*Black Lolo in front of his bamboo home*

their spare time is spent reading the wonderful words around the camp-fires at night.

If you could visit my school just one day you would see why I am so happy in trying to bring the message of Jesus to Congoland.

### A Postcard in China

By BEULAH E. BASSETT

"Just see what I have," called Ah-May gleefully. She came running into the Chinese courtyard, waving a picture postcard.

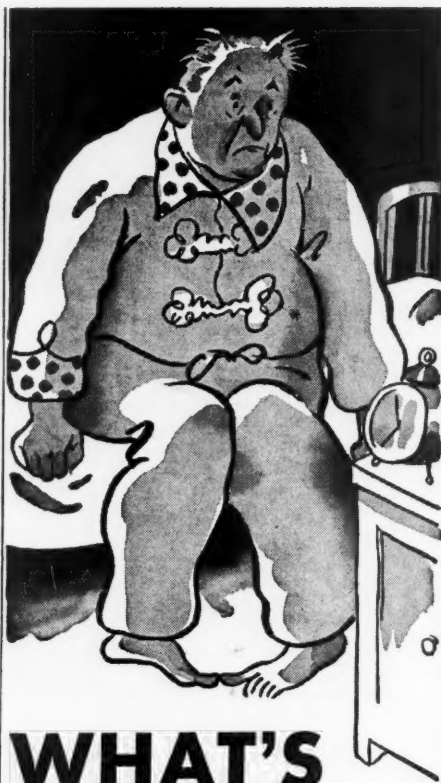
"What is it?" "Where did you get it?" "Can I have one?" Such were the questions fired at her from several boys and girls as they gathered around Ah-May.

"I went to see my cousin, Lan-May, this morning. Her mother took us to a strange place called the 'Worship Hall.' Lan-May and I went back behind the big building to a room filled with boys and girls. A lady with a white face and strange clothes smiled at us. I sat by myself while the rest marched around and sang strange tunes. The white lady sat down and made noise come out of a box. She kept her feet and hands moving. When she stopped, the noise stopped, too.

"Then we all sat in a circle and she told us a story about some one she calls 'Jesus.' Then the boys and girls sang a song about Jesus and every one looked happy. When we were going home, the lady called to my cousin and asked my name. She wants me to come again, and gave me this card."

"Let's see! Let's see!" called several voices, and Ah-May held the precious card high in the air.

There was a picture of a garden (in America) with flowers, and a walk, and a little girl. After the children looked a long time, Ah-May turned the card over and on the other side were some Chinese words.



## WHAT'S THE USE of getting up to the same old breakfast?

*There isn't any use! Not when there's that deliciously different hot cereal—Pettijohn's. Flavored flakes of marvelous whole wheat.*

*Cooks in 3 to 5 minutes.*

**A**LL right. Keep on serving them the same cereal, morning after morning. And see what happens. Day by day, they'll get up more and more reluctantly. And then—some morning . . . they'll just refuse to get up at all. Then what'll you do?

And who'll be to blame? You. For not telling them about Pettijohn's. For not *buying* Pettijohn's . . . the only hot cereal that's truly different.

Pettijohn's is whole kernels of golden wheat *flaked*, not *ground*. The result? Pettijohn's is never mushy. It tastes like the cracked wheat of grandmother's day . . . crisp, firm, crunchy, zesty! Brings you bran as Nature intended you to have it. Entire bran. Bran that's not dry. Can't scratch the tenderest digestive tract. And *mind* you, it cooks in 3 to 5 minutes.

Families do get desperately tired of the same breakfast. Give them a thrill by serving Pettijohn's tomorrow morning. If you believe in happy breakfast tables, in morning pep and optimism, in the health that comes from right eating, get Pettijohn's.

## Pettijohn's

**Rolled Wheat with All the Bran**  
Product of The Quaker Oats Company



"What does it say?" shouted some one in the excited crowd.

"They are words from a Holy Book," answered Ah-May quietly. "I know them, because the lady had us all say them many times." Very slowly she repeated the words, "Remember now thy Creator, in the days of thy youth."

"Let me see that card," called out a man's voice. It was Ah-May's oldest brother, so she handed it to him.

Every one watched the man as he looked at it. Then he read aloud the same words which Ah-May had repeated.

"Those are good words," said Ah-May's brother. "Has your teacher any more like them?"

"My cousin says she has a whole book of 'good words.' I will see her about it next worship-day," replied Ah-May.

"Teach us the words," called out several of the children as the man went away.

And Ah-May, using the little postcard from America, gave her first lesson to a group of her play-mates, in a far-away Chinese courtyard.

### THE CALENDAR

#### Coming events of interest to Northern Baptists

#### FEBRUARY

- 1—Woman's Home Mission Board meeting in New York.
- 9—Executive Committee meeting M. & M. Board in New York.
- 26—Administrative Committee meeting in New York.

#### MARCH

- 1—Woman's Home Mission Board meeting in New York.
- 9—Executive Committee meeting M. & M. Board in New York.
- 12-13—Foreign Mission Board meeting in New York.
- 19—Home Mission Board meeting in New York.
- 27—Publication Society Board meeting in Philadelphia.

### March Seminar Will Study Conditions in Cuba

The third annual Caribbean Seminar will be held in Cuba, March 7-14, 1934, under the auspices of the Committee on Cultural Relations with Latin America. It is designed to bring its members into contact with the plans, projects, and beliefs of the leaders of all sectors of opinion in the country. The Seminar will begin with lectures on shipboard en route from New York to Havana. The program in Cuba will include lectures, round table discussions, and field trips into the interior. The faculty will include Dr. Ernest Gruening, Miss Elizabeth Wallace, Dr. Chester Lloyd Jones, and Mr. Hubert C. Herring. Applications and requests for detailed information should be addressed to The Committee on Cultural Relations with Latin America, 112 East 19th St., New York City.

### A PERSONAL BUT NOT A CONFIDENTIAL LETTER

MR. ALBURN M. GUTTERSON, Manager  
Prince George Hotel  
Fifth Ave. and 28th St.  
New York City

Dear Mr. Gutterson:

I attended a breakfast meeting of the Foreign Board on the second floor of the Prince George Hotel this morning. I was quite surprised at the large number of men who make the hotel their headquarters when they come to New York for the board meetings.



The above is an exact copy of a letter received by the hotel and is one of many similar letters received. Why don't you make the Prince George Hotel your home when in New York?

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WITH BATH, AS LOW AS

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WHEN WRITING

**PRINCE GEORGE  
... HOTEL ...**

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### THE CHRONICLE

#### ARRIVED

Mr. and Mrs. J. R. Andrus of Rangoon, Burma, in San Francisco, Nov. 14.  
Dr. Dorothy Kinney of Gauhati; Rev. and Mrs. William Pettigrew of Kangkopki; Mrs. V. H. Sword of Sibsagor; Miss Charlotte Wright of Tura, Assam, in New York, Dec. 11.

#### SAILED

Rev. and Mrs. H. W. Munger, from San Francisco, December 1, on the S.S. *President Hoover*, to the Philippine Islands.

Rev. and Mrs. B. M. Johnson and four children, from New York, Dec. 2, on the S.S. *Vulcania*, for S. India.

#### APPOINTED

Miss Elizabeth M. Taylor to the School for Missionaries' Children, Taunggyi, Burma, December 7.

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## AN ASSURED INCOME STARTING NOW

INVESTMENTS, seemingly safe, may vanish over night leaving one without support in old age. Many individuals realizing the difficulty of selecting safe income-producing securities have adopted the Annuity Plan of The American Baptist Home Mission Society.

### Protected for Life

A woman who received a yearly income of \$2,500 from the Society wrote as follows when making an additional annuity gift:

"It gives me pleasure to place the above amount with The American Baptist Home Mission Society, for I know from long experience what care the investment will have under the management of the Society. I wish you to know, too, what a comfort it has been to me to feel sure of a certain amount of income."

Many others who have adopted this annuity plan are most happy in knowing that they have made sound investments; are absolutely protected for life; and have the added satisfaction of knowing that their money will go on serving Christ's cause indefinitely after their earthly requirements are ended.

### DOES NOT LESSEN OTHER CONTRIBUTIONS

As gifts on the annuity plan represent the investment of funds that would not ordinarily be contributed toward church support and benevolent objects, they do not lessen giving to the local church.

Your annuity gifts as well as your contributions to the unified denominational budget, through the local church or otherwise, help to maintain the work of this Society that is the agent of Northern Baptists in carrying the gospel message to spiritually destitute places in the United States and Latin America.

*Further information furnished upon request*

**The American Baptist Home Mission Society**

23 East 26th Street

SAMUEL BRYANT, Treasurer

New York City

## THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

The Board of Missionary Cooperation, 152 Madison Avenue, New York, N. Y.

### A Code for Program Builders

How many program chairmen know that for many years Baptist women have had a code designed

to bring the greatest measure of efficiency in our Kingdom task? This is known as *Standard of Excellence for Women's Missionary*



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Ivory Carver

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Mr. H. R. Bowler, Baptist Headquarters  
152 Madison Ave., New York

Dear Mr. Bowler: Please let me know complete details and cost of the "Christian Fellowship Tour" to Alaska.

Name.....

Address.....

3 City.....State.....



*Societies.* Of the sixteen points, eight relate to the work of the Program Committee, or can be attained in part by program activities.

Think what it would mean to missions if the Society's program "emphasized at each meeting the importance of individual and daily prayer for missions." (Point 1.) This can be done by a well-planned devotional service, systematic use of *A Book of Remembrance*, with prayer for the missionaries and the work listed under the date of the meeting, and assigning "Prayer Partners." (See The Open Forum, in *MISSIONS* for May, 1932.) Be sure to enlist "shut-in" members in this service of intercession.

"The annual observance of a Day of Prayer, or a Day of Praise and Thanksgiving," is Point 2. If you choose the former, join with other Christian women in a world fellowship of prayer for missions on the first Friday of Lent. The date this year is February 16th. Programs (2¢ each) can be obtained from the American Baptist Publication Society. There are no prepared programs for "A Day of Praise and Thanksgiving," but many helpful items will be found in *MISSIONS*.

With the wealth of available material it ought not to be difficult to attain Point 3: "During the year, at least eight regular monthly meetings with a missionary program." Watch for announcements in *MISSIONS* of study themes and program helps. If you have not featured the current books, it is not too late to do so. (Refer to page 374 in June 1933 *MISSIONS*.) Have you used the *My Neighbor* series (free), based on *From Ocean to Ocean*? Write today for a copy of *Reflections*, the new booklet containing five missionary programs and five devotional services based on *A*

*Book of Remembrance.* Order from the State Convention office free leaflets on the study themes or on the subject of your program, or send \$1 for samples of new literature published by the Board of Missionary Cooperation. (These will come to you monthly during the year.) Refer to MISSIONS for latest news from the field, current events and roll call topics.

"Five per cent of the women having each read at least five missionary books during the year," is another Point. Your Reading Contest Secretary doubtless will be glad to have the books presented by means of a Book Party. One of the prizes in the last annual Program Contest (see September MISSIONS) was awarded to the White Hall, Ill., Society for a pre-view of reading contest books described as follows by Mrs. Ralph Chapman:

"After the devotional service, consisting of Bible reading, hymns and discussion of the great benefits to be derived from reading the greatest of all books, the leader said: 'Next year you will have the opportunity of meeting many new friends through the pages of our missionary books. Some of these friends have kindly consented to visit us this afternoon.' Then one by one she introduced characters from the

various books, who told in their own words some of the most interesting of their adventures. The characters were, of course, in costume. . . . I remember especially a peasant woman with her two children from *Peasant Pioneers*, and Abbie Deal as an old woman from *A Lantern in Her Hand*. There were also characters from *Christ Comes to the Village* and *Baptists in Burma*; and one from the Bible—Mary of Bethany. The stories were told in the first person and were not long, and you may be sure that every one wanted the books that had been illustrated." The books in question were attractively arranged on a table, ready to be given out at the close of the meeting. (If you have a large selection of books, why not make your "book party" an evening affair and reach all groups in the church?)

(The remaining points in the code will be published in March issue.)

#### They Share As They Pray

"The people that pray are mostly those who pay and people that pay are generally those who pray."

Second Mile Donors are those Baptist women who feel a deep concern for others who either do not know there is a Saviour of mankind or who are indifferent to the claims of Christ in their lives. This concern leads to prayer, and definite concern followed by earnest prayer results always in gifts of money to send missionaries with the story of redemption.

On page 66 there is offered the opportunity to answer your heartfelt concern and your prayers by gifts commensurate with your ability.

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### Women Over the Seas

(Continued from page 118)

chestra composed of some of these graduates who played the children's instruments. It was conducted by a little graduate of last year and accompanied by Mrs. Topping on the piano which she brought out from America when she first came to Japan. It has been used in the kindergarten for 25 years—and is still used every day. The big room was filled with about 250 graduates, and these as their turn came, arose by classes and read the Bible verse which had been their class motto. In the evening the older graduates gave a dinner for the two founders of their "Alma Mater." Old kindergarten songs were sung and memories of childhood recalled, Mrs. Topping bringing it all to a climax in her intimate after-dinner talk with them on "Jesus' Love as the Cure for the World's Ills."

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**Honorable Mention:** Mrs. L. C. Van Ness, Hubbard, Ohio; Mrs. W. C. Hart, Cairo, Ill.; Mrs. Henry S. Radcliffe, Salem, N. J.; Mrs. E. H. Prescott, Newburyport, Mass.; Nellie M. Peterson, Ransomville, N. Y.; Gertrude M. Davey, Hartford, Conn.; Sarah B. Ledgerwood, Gorham, N. Y.; Mrs. A. O. Gilmore, Salem, N. J.; Mrs. Mark Reeks, Newburgh, N. Y.; Mrs. Ella E. Eaton, Meredith, N. H.; Mrs. E. P. Bar Hoover, Hubbard, Ohio; Mrs. J. L. Forren, East Rainelle, W. Va.; Mrs. Dora E. Potte, Springboro, Pa.; Mrs. Letta T. Pitman, Prairie Creek, Ind.; Mrs. John F.

Blatt, Kankakee, Ill.; Mrs. Eugene B. Abbott, Painesville, Ohio; Mrs. George H. Cross, Muskegon, Mich.; Mrs. F. A. Burnett, Holly, Mich.; Josephine Pitman, Farmersburg, Ind.; Mrs. Velma Brohard, Salem, W. Va.; Ollie Fee (no address given); Mrs. Dora Dewey, Mansfield, Pa.; Mrs. Walter Crampton, Port Huron, Mich.; G. B. Hopkins, Freeport, Ill.; Ruth Wilson, Versailles, Ind.; Mrs. Charles S. Gibbs, Amherst, Mass.; Mrs. Harry Hilfiger, Mainesburg, Pa.; Mrs. H. M. Sanders, East Alton, Ill.; Luella F. Higgins, McPherson, Kans.; Elma V. Smith, Springville, N. Y.; Mrs. L. E. Bush, Cherryvale, Kans.; Mrs. Henry L. Rust, Sheffield, Iowa; S. Winifred Webb, Defiance, Ohio; Mrs. Frank Wadsworth, McGraw, N. Y.; Mrs. H. B. Jamieson, Turners Falls, Mass.; Cassie Harmon, Royal Centre, Ind.; Mrs. L. T. Hawkins, Mason City, Iowa; Thelma Thomas, Wichita, Kans.; Belle Manley, Holdredge, Neb.; Mrs. J. M. McCarty, Dedham, Mass.; Mrs. J. W. Ashley, Parkersburg, W. Va.; Mrs. John Bach, Castorland, N. Y.; Nellie Londenback, Urbana, Ohio; Mrs. Laura Trachsel, Eugene, Ore.; Mrs. J. H. Sheesley, Barrington, Ill.; Mrs. P. J. Mann, Hammond, Ind.; Clara Genre, Highland, Ill.; Mrs. W. M. Fortner, Independence, Kans.; Mrs. Ernest Van Arsdell, Indianapolis, Ind.; Mrs. Clarence Duncan, Mount Hope, W. Va.; Mrs. Clara Sherry, Iowa Falls, Iowa; Mrs. E. S. Clark, Sidney, N. Y.; Mrs. Curtis Gallup, Wolcottville, Ind.; Mrs. O. W. Herr, Northfield, Minn.

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### The Last Word

THE Editor regrets exceedingly that it is a physical impossibility for him to write personally to the many readers who sent him Christmas greetings, or who during the holiday season wrote to the magazine and included a good wish for the New Year.

So he takes this occasion to thank one and all for their kind greetings and to express the hope that each will regard this as an expression of his sincere appreciation. It is a gratifying encouragement as well as a stimulating challenge to receive so many good wishes.

May the New Year, which is already one month old, be one of abounding happiness and success for all of MISSIONS' family of readers.

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# IN TIME OF TRIAL

WHEN employment ceases, what happens to the Baptist agencies in great industrial centers? What do Christian Centers do? Most of the established work in this field goes on but only because our workers in the various Centers have assumed burdens far beyond what should normally be expected of them.

\* \* \* \* \*

Another help in a period of depleted staffs is the cordial cooperation of the neighborhood people. In one of our Centers more than 1200 people, 90% of them unemployed, held a meeting and pledged themselves to carry on to the best of their ability and assume as many burdens in connection with the work as possible.

\* \* \* \* \*

These days of financial stringency are making it difficult for some members of the Northern Baptist Retiring Pension Fund to pay their dues, the M. & M. Board reports. One of the remarkable features of church life in the present crisis is the loyalty of our pastors. Many of them are bearing the heaviest burdens of anxiety and care that they ever have known. Not a few have been reduced financially to the level of mere existence. In spite of all these difficulties the spirit of the ministry was probably never better than it is today.

\* \* \* \* \*

Limited forces and strict laws governing all religious activities have created new problems for our work in Mexico. Our Mexican brethren have responded finely to the emergency. In mountain villages, like Candelaria and Pluma Hidalgo, our colporteur missionaries set up their stands and sell Bibles and the New Testament.

By these and scores of other similar reports, we know that on all mission fields a time of trial has brought demonstrations of Christian loyalty and courage. Your gifts go to help people who are doing their best to help themselves.

**THE NORTHERN BAPTIST CONVENTION  
BOARD OF MISSIONARY COOPERATION  
152 MADISON AVENUE, NEW YORK, N. Y.**

**F. B. PALMER**  
*Chairman*

**W. H. BOWLER**  
*Executive Secretary*

In Pochutla, one of the larger Mexican mountain towns reached by Baptist missionaries, we have a number of believers and friends who meet every evening in the home of the city treasurer, where Sr. Osorio, one of our colporters, reads and explains the Gospel. These seekers for truth live more than a week's travel from our nearest church or colporteur's home.

\* \* \* \* \*

We are now able to see on mission fields a demonstration of the value of regular giving. Every Christian family in India gives to the annual Harvest Festival at least one rupee (the Every Member Canvass was long ago adopted there) in addition to the regular tithe. When it is remembered that the average family income in India is only fourteen rupees a month the significance of such loyalty is understood. Some, having no rupees, give substitutes and the church offerings are said to range from clarified butter to jewels.

\* \* \* \* \*

The net proceeds of all these Harvest Festivals are pooled and when a certain village wants to build a school or chapel, a grant is made from this fund. Result—48 thatched chapels and 53 tiled chapels already built. Even in this hard year such gifts amounted to well over 1,000 rupees and in one district the churches increased their previous offerings by 300 rupees.

\* \* \* \* \*

Far up among the hills of Northern Burma, at Kutkai, some distance from Namkham, a new Bible School for the Kachins will be opened. The people are also building a new church, each Christian family contributing two days of labor.



### Women Over the Seas

(Continued from page 118)

chestra composed of some of these graduates who played the children's instruments. It was conducted by a little graduate of last year and accompanied by Mrs. Topping on the piano which she brought out from America when she first came to Japan. It has been used in the kindergarten for 25 years—and is still used every day. The big room was filled with about 250 graduates, and these as their turn came, arose by classes and read the Bible verse which had been their class motto. In the evening the older graduates gave a dinner for the two founders of their "Alma Mater." Old kindergarten songs were sung and memories of childhood recalled, Mrs. Topping bringing it all to a climax in her intimate after-dinner talk with them on "Jesus' Love as the Cure for the World's Ills."

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The picture published on page 582 in December issue showed Christmas Eve at Brooks House, Hammond, Ind.

**Prize Winners:** Complimentary subscriptions to MISSIONS for one year are awarded to Mrs. N. E. Thomas, Hampton, Iowa; Mrs. H. L. Sanderson, Windsor, Vt., and Mrs. J. S. Church, Seattle, Wash. Three are awarded, as the second and third were delivered in the same mail.

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### The Last Word

**T**HE Editor regrets exceedingly that it is a physical impossibility for him to write personally to the many readers who sent him Christmas greetings, or who during the holiday season wrote to the magazine and included a good wish for the New Year.

So he takes this occasion to thank one and all for their kind greetings and to express the hope that each will regard this as an expression of his sincere appreciation. It is a gratifying encouragement as well as a stimulating challenge to receive so many good wishes.

May the New Year, which is already one month old, be one of abounding happiness and success for all of MISSIONS' family of readers.